

St. Paul Was Hardest Worker Among All Apostles

This Sunday is the feast of the conversion of St. Paul, the feast on which I was born, at 245 East Lewis Street, or, at that time, in the house next to the corner of Francis and Lewis. My father was born 112 years ago next door to that home, or at the corner of Francis and Lewis itself.

I was consecrated Bishop on the only other feast of St. Paul, June 20, 1925. Bishop Alerding had died on December 16, 1924. Hence our diocese was governed by an administrator for seven months.

St. Paul was converted by our Divine Savior Himself, who appeared to him on his way to Damascus to bring back to Jerusalem for punishment those who had been converted from Judaism to Christ's Church in that city. He carried credentials from the High Priests in Jerusalem to show his authorization to execute that mission. Instead, he followed the

MOST REV. JOHN F. NOLL, D.D.

orders of Christ to call on Ananias to be baptized and become a Christian himself.

As the Prince of the Apostles' name was changed from Simon to Peter, because he was to be the "Rock" on which Christ was to build His Church, so Saul's name was changed to Paul. He was elevated to the rank of Apostle as had been the twelve whom Christ had, three years previously, selected personally.

He was instructed by Christ Himself, according to his own words: "I received from the Lord that which I now deliver unto you." He became the hardest worker among all the Apostles, suffered more for the faith as a missionary, and wrote more than did any other Apostle by way of letters or epistles which he sent to groups of Christians, whom he had converted, for their own future instruction.

In his latter days he became a close worker with St. Peter in Rome, where both were martyred under the pagan Emperor Nero. Peter was crucified head downward at his own request, and Paul was beheaded at the same time.

Read the instruction appearing on the first page of the national edition which deals with the conversion of St. Paul and also the Panel Instruction on page 7.

I would like to have members of every family follow the Panel Instructions every week, and to have parents read, with their children, the instructive stories shown in colors (a la comics) on pages 8 and 9. These instructions have life, and the children will get more out of them than they will by merely memorizing answers to questions appearing in the Catechism. Of course, the two should go together.

Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

News Section

Vol. XLI

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No. 39

Funeral Services Held For Father Wroblewski

East Chicago—Funeral services were held for the Rev. Edward Wroblewski, 54, pastor of St. Joseph parish, here, last Thursday morning in the parish church.

Father Wroblewski died Sunday, January 18 at 9:30 a.m. in St. Catherine's Hospital, here, after a long illness.

At the solemn requiem Mass celebrated by Father Wroblewski's classmates at Orchard Lake Seminary, the Most Rev. John F. Noll, D.D. Bishop of Fort Wayne, pre-

sided. The Trustees of the parish acted as pallbearers.

The body laid in state in the church from 3 p.m. on Tuesday until the time for the Mass. The Rosary was recited on Tuesday and Wednesday evenings.

Interment was at St. Mary's cemetery, Otis, after a short ceremony in St. Mary's Church.

Father Wroblewski was born in South Chicago, Ill., Aug. 2, 1898. He received his elementary schooling at St. Mary's school, Otis. He attended Elston high school in Michigan City and after graduation entered SS. Cyril and Methodius Seminary at Orchard Lake, Mich.

He was ordained to the priesthood on June 13, 1924 by Bishop Alerding at Fort Wayne. His First Mass was said the following day at St. Mary's Church, Otis.

Father Wroblewski was appointed assistant pastor at St. Vincent's Church, Elkhart. After one year, he was named assistant pastor at St. Stanislaus Church, East Chicago, where he served for 10 years.

Father Wroblewski became pastor of Sacred Heart Church, Lakeville, in 1935. On July 8, 1939, he was named pastor of St. Joseph's parish, East Chicago.

Father Wroblewski celebrated his silver anniversary in the Priesthood in June, 1949.

Father Wroblewski is survived by his mother, Mrs. Rose Wroblewski of Calumet City, Ill.; five sisters: Mrs. Elizabeth Mazer, Mrs. Martha Pizchalski, and Mrs. Evelyn Kozowski, all of Calumet City, Ill., and Mrs. Lucile Wolgast and Mrs. Clara Tobolski of Lansing, Ill.; a brother: Medard of Tinley Park, Ill.; 27 nieces and nephews.

Sees Solution To Farm Problems

Pope Gives Apostolic Blessing To Latin America Rural Life Meet

By JOSE LOPEZ HENAO

Manizales, Colombia — (Radio, NC)—The Latin American Congress on Rural Life Problems received the Apostolic Blessing of His Holiness Pope Pius XII in a message read as sessions opened in Colombia.

The congress marks the beginning of a long-range program to improve the lot of agricultural workers in South America, 93 per cent of whom are Catholics.

The Holy Father asked God to enlighten the Congress in its study of spiritual and material aspects of the farm problem and called for the application of Catholic social principles on a continent-wide basis.

Sponsored by the National Catholic Rural Life Conference of the United States, the congress had among its delegates 30 Bishops from South America, 200 priests and monsignors from both continents, four Bishops from the United States, and American laymen and women.

Messages of greeting were sent by Presidents of the Latin American republics, President Truman and Gen. Dwight D. Eisenhower, the U.S. President-elect.

This centuries-old city—called the "City of the Open Door"—heartily welcomed the Congress. The Plaza de Bolivar was crowded with 10,000 persons to hail the arrival of Archbishop Antonio Samore, Papal Nuncio to Colombia. The Archbishop was met at the airport by Bishop Luis Concha of Manizales.

The congress began with a Pontifical Mass in the Manizales Cathedral. Later, Bishop Albert R. Zuroweste of Belleville, Ill., president of the National Catholic Rural Life Conference, delivered the opening address.

Explaining the purpose of the congress, Msgr. Luigi G. Ligutti, executive director of the Rural Life Conference, described the week-long meeting as a "Catholic philosophical and social Point Four Program."

Only a Christian-inspired movement will solve the social problems of rural life in Latin America, Msgr. Ligutti stated.

He warned that "the enemies of society tell Catholic rural workers that the Church and the rich are the cause of their woes" and stated that one purpose of the Conference is "to fight such lies."

In an interview for La Patria, a Colombia daily newspaper, Msgr. Ligutti said that the Catholic Church should be at the helm of the rural life movement in South America.

Latin America's rural problem is a serious one, he stated, because of the unjust distribution of wealth. The resultant class struggle lessens production, encourages economic balance, and provokes social unrest, he said.

Msgr. Ligutti also pointed to the lack of scientific farming knowledge and equipment among a large part of South American rural people; and the lack of religious, educational and health facilities in isolated areas where men are "the victims of illiteracy, forsaken by civilization."

The congress is examining these situations, he said, and will attempt to interest Catholics in aiding the movement for moral, social and material progress among Latin American farmers.

"Thirty million Catholics in the United States anxiously await the results of this congress," the Monsignor concluded.

Pontifical opening of the Congress took place at the gothic Basilica of Our Lady of the Rosary in Manizales.

Status Of New Cardinals In Red Lands Clarified

Vatican City — (Radio, NC)—What is the exact status of the two prelates from communist countries who could not come to Rome for the Red Hat?

Officials at the Sacred Congregation of Ceremonies have come up with the following answer with regard to Their Eminences Aloisius Cardinal Stepinac, Archbishop of Zagreb, Yugoslavia, and Stefan Cardinal Wyszynski, Primate of Poland.

—Both prelates are members of the Sacred College equally with those who solemnly received the Red Hat at the public consistory here.

—But, because they have not yet been invested with their insignia of office, they will not be able to wear the scarlet cappa magna (great cloak) of Cardinals. This restriction will remain in force until they will be able to come to Rome for some future consistory when they can be invested by the Pope.

The Congregation officials stated that it is possible that someone may be delegated to confer the red biretta on these prelates where they are, without their coming to Rome. They would then be authorized to wear the Cardinal's biretta, though they could not wear the complete ensemble.



(See story on page 8A)

PRESS MONTH—Most Rev. Thomas K. Gorman, (above) Coadjutor Bishop of Dallas, Texas, and Episcopal Chairman of the Press Department, N.C.W.C., in his message calling for the observance of February as Catholic Press Month, emphasized that Catholic publications present the news and views in their proper setting, and readers of the Catholic press are fortunate in having this well rounded journalism. (NC Photos)

Ohio's 150th Year To Be Marked By Rites In Six Sees

Cincinnati — (NC)—The 150th anniversary of the admission of Ohio as a State will be celebrated on March 1 with Solemn Pontifical Masses in the Cathedrals of each of the six Ohio See cities, it has been announced.

The Archbishop and Bishops of the State adopted a plan some time ago at a meeting of the Ohio Welfare Conference and decided upon the celebration.

"This sesquicentennial provides an opportunity to set forth the tremendous influence of religion and the work of the Church in Ohio," Archbishop Karl J. Alter of Cincinnati said.

Church's Contribution

The general theme of Catholic participation in the sesquicentennial will be "Religion in the State of Ohio," it was announced. Schools, religious communities, lay organizations and parishes will promote "plays, the printed word, radio and television programs, pageants, store window displays, pilgrimages, talks and exhibits" calling attention to the Church's contribution to the State's development.

Official

Serra Club Plans Essay Contest

In the Fort Wayne and South Bend Deaneries the Serra Club is sponsoring an Essay Contest among the eighth grade boys and girls on the subject of "Religious Vocations."



In the Fort Wayne Deanery the boys will write on the subject: "What Would I Most Like To Do If I became a Priest or a Brother?" The girls will write on a similar subject: "In What Field Would I Like to Work as a Religious Sister?"

We are not familiar with the Essay subject decided on for the boys and girls in South Bend.

The contest will run through February and close on March 13. The three best essays written by boys and the three best by girls from each school will be sent to Msgr. Feltes at the Chancery on March 15. On March 22 a Serra Club Committee will pass judgment on sixty essays to pick the best. The winners will be announced by Monsignor Feltes on Palm Sunday, March 29. The awards will be presented on the night of April 15 by the Bishop at a dinner to which the Serra Club will invite the contest winners and their parents.

Other instructions for the contestants will be sent to the children through the teacher, who is also eligible for a prize.

Prelates Support Catholic Colleges

Rensselaer—An archbishop and three bishops from Indiana, together with the state's five Catholic colleges and one university, have joined in a common effort to promote the cause of Catholic higher education to Indiana Catholics.

Inspiration for the program was the warning, pronounced by the American bishops at their annual meeting in November, of the alarming inroads of secularism in education today.

Folder Distributed

Participating in the joint publicity program are the Most Rev. Paul C. Schulte, Archbishop of Indianapolis; and the following bishops: the Most Rev. John F. Noll, Fort Wayne; the Most Rev. John G. Bennett, Lafayette; and the Most Rev. Henry J. Grimmelmann, Evansville.

Men's schools in the program are the University of Notre Dame, at Notre Dame, and St. Joseph's College, Rensselaer. The four women's colleges are Marion, Indianapolis; St. Francis, Fort Wayne; St. Mary-of-the-Woods, Terre Haute; and St. Mary's, Notre Dame.

To carry on the campaign, a Committee on Joint Publicity has prepared a folder entitled, "Opportunities for Catholic Higher Education," which is to be distributed, through the parishes and Catholic high schools, to each Indiana Catholic family.

In addition to listing information on the basic programs available at each school, the folder contains also a letter from the bishops outlining advantages of Catholic higher education. The bulletin is of special interest to high school students and returning Korean veterans.

Standards Of Excellence

In their letter, the bishops write that the search by Catholic parents and students to find the best in education "is bringing them in increasingly greater numbers to those schools that keep faith in God and His Divine Revelation and teach the truths that lead to eternal life as well as those of time. No other education educates completely. No other completely prepares a person for Christian living in contemporary society."

Regarding Catholic institutions of higher learning, the bishops continue: "Each is dedicated to high standards of academic excellence. Each has for its distinctive mark the integration of all courses

through philosophy and sacred theology. Divine Revelation illumines every sphere of campus life and learning."

Considering advantages which students find in a Catholic institution, the bishops' letter states: "Frequent participation in the sacramental and liturgical life of the Church strengthens them for Christian living in an age of moral disorder. They learn and practice that Christ-like love of neighbor which will always be necessary for any true community service. They learn that respect for persons which comes from seeing them all as brothers in Christ. They learn so to live that all their knowledge and love may be directed to the glory of God."

Students From 48 States

The folder also states that students from 48 states, the District of Columbia, and 47 foreign countries currently attend Indiana Catholic colleges and universities.

Chairman of the Committee on Joint Publicity, which is composed of administrative officials from each of the participating schools is the Rev. Richard P. Baird, C.P.P.S., of St. Joseph's College.

New Film Features Nuns



"No Higher Way," a documentary film depicting the life and vocation of the Sisters of the Holy Cross was presented for Mother M. Rose Elizabeth, Superior General, on Sunday afternoon, January 18, at Holy Cross Hospital, Salt Lake City, to an eager and appreciative audience of religious who are themselves consecrated to the way of Holy Cross.

Written and directed by a member of the community the film achieves a nice balance by presenting the work, the prayer, and the recreation which constitute the busy life of a Sister engaged in one of the active orders of holy mother Church.

Most profound and impressive of the scenes (shown at left) are the solemn ceremonies of religious Reception and Profession presided over by His Excellency, the Most Rev. John Francis Noll, Bishop of Fort Wayne.

The musical background of this picture filmed at the mother house of the Sisters of the Holy Cross, St. Mary's Convent, Notre Dame, is authentic. It consists of Gregorian chant, orchestral selections, and the chanting of the Little Office of the Blessed Virgin which is the privilege of each Sister of the Holy Cross.

For Catholics and non-Catholics alike the film, "No Higher Way," holds the answer to many questions concerning religious life and presents both inspiration and challenge.

Giant Welcome Awaits Canada's Cardinal Leger

Montreal—(NC)—His Eminence Paul-Emile Cardinal Leger, Archbishop of Montreal, will arrive in New York aboard the liner United States on January 28, it has been disclosed here.

A large delegation of clergy and laity will journey to New York to greet the new Canadian Prince of the Church and will accompany him to Montreal on a special train.

It will be a happy occasion for Mr. and Mrs. Ernest Leger, the aged parents of the new Canadian Cardinal, who were unable to go to Rome to attend the Consistory because the trip was considered too trying for their health.

One of the first acts of the new Cardinal when he returns will be to ask his father for his blessing. A French Canadian custom each New Year's Day is for the father to gather his family about him and to bless each one of them.

Each New Year's when the new Prince of the Church has been with his parents, whether it was while he was a boy, student, priest or Bishop, he went to his father and asked his blessing.

The Cardinal was in Rome for New Year's Day. But his mother said here in an interview:

"The first thing Monseigneur will do on his return will be to get down on his knees and ask Papa for the New Year's blessing—an old custom that he keeps to this day."

"Last New Year's he spied us in the congregation at old Notre Dame. Right after Mass, still vested as Archbishop of Montreal, he came to us, begged his father for the traditional blessing and knelt before us."

Because Of Catholic Charities Opposition . . .

New York City Health Council Rejects Birth Control Group

New York—(NC)—The Health and Welfare Council of New York City has turned down a birth control group for membership because of the opposition of the Catholic Charities of New York and Brooklyn. The welfare council acts as over-all coordinating and planning body for over 370 agencies.

In turning down the membership application of the Planned Parenthood Committee of Mothers Health Centers, the council noted that "Catholic Charities of the Dioceses of New York and Brooklyn and their member agencies are opposed in principle to a substantial part of the program and policies of Planned Parenthood organizations." Since the Catholic Charities had resolved to withdraw if the birth control group were admitted, the council said, "the interests of the council . . . can best be served by

declining the application" of the Planned Parenthood group. At the same time, the council recorded that a majority of its board approved Planned Parenthood as "not being inconsistent" with the council's program.

In response to questions, the New York Catholic Charities issued a statement saying that a substantial part of the Planned Parenthood program is an encouragement of the practice of artificial birth control.

"As is well known the Catholic Church has always recognized and taught that artificial birth control seriously violates the natural law of morality," the statement said. "Although we appreciate the good intentions of some who disagree with us, nevertheless the Church must oppose any violation of God's law."

"Under the circumstances Catholic Charities of the Archdiocese of New York has decided that it would not be justified in cooperating with Planned Parenthood as a member of the Welfare and Health Council. Accordingly a majority of the Board of Directors of the Welfare and Health Council thought it best to decline the application of Planned Parenthood."

Catholic Charities went on to say that it was "gravely concerned" about secularism and the economic, social and health conditions which make family life difficult for many Americans.

"We therefore take this occasion to reemphasize the necessity of carrying forward and expanding sound, long-range programs which will continue to raise the living standards of American families by enabling them to enjoy adequate income from their work, adequate housing, adequate schools and adequate health facilities," the statement said. It concluded by saying: "We believe that such a positive program, in which we are cooperating to the limit of our ability, is the only one consistent with God's law and the opportunities for better living for more and more people in this great country."

Father Murphy Assumes Post As Editor For 'Catholic Boy'

Notre Dame—The Rev. John H. Murphy, C.S.C., has assumed a new post as associate editor of *The Catholic Boy*, a monthly magazine published by the Holy Cross Fathers for boys ten to fifteen years old.

Father Murphy, who served as vice-president of the University of Notre Dame for more than six years, will direct advertising and promotional activities of the magazine, according to an announcement by the Rev. Frank Gartland, C.S.C., editor.

The Catholic Boy—a modern magazine for modern boys—was honored as the best Catholic magazine in the juvenile field at the national convention of the Catholic Press Association held last June. Its steadily rising circulation, which has now reached 65,000, confirms Father Gartland's conviction that boys of junior-high age will read—if the reading matter is presented in an attractive manner.

Father Gartland, who formerly edited the Youth Supplement of *Our Sunday Visitor*, has attracted nationally known writers and illustrators as regular contributors to *The Catholic Boy*. Into its 48 pages each month go stories of sports, science, adventure, and outdoor life calculated to attract and hold the attention of young readers.

"A Tip from Frank Leahy," Notre Dame's head football coach, is a regular illustrated feature. Other articles are devoted to fostering religious vocations and the forming of a vigorous apostolic laity.



N.D. ALUMNI ELECT NEW OFFICERS—The Rev. Theodore M. Hesburgh, C.S.C., president of Notre Dame, congratulates John H. Neeson, Jr., Philadelphia attorney, upon his election as president of the Notre Dame Alumni Association for 1953. Named vice-president at the Association's directors' meeting on the campus were (left to right) William C. Schmitt, president of the Schmitt Steel Corp., Portland, Oregon; Joseph S. Morrissey, manager, King Manufacturing Co., Cincinnati; and Judge Luther M. Swygert of the U.S. District Court for Northern Indiana, Chesterton, Indiana. James E. Armstrong, South Bend (not shown) was re-elected alumni secretary.

Behind The Footlights

Only Thing C.C. Production Lacked Is Large Audience

By WILLIAM THESPIAN

Last Saturday and Sunday evening the Dramatics Club at Fort Wayne Central Catholic high school presented "Meet Corliss Archer." At the Civic Theatre, there was scenery (the Archer's back porch) and a dozen costumed, well-trained actors. They did a darn good job.

This writer does not intend to write a critical review of the C.C. production. Such a review's value would be strictly literary. The purpose of a good dramatic review is to point out flaws in the production with the view that they will be changed for later performances. It is too late for that in regard to the production of "Meet Corliss Archer."

However, there is one observation connected with the Central Catholic production which is worthy of note.

As stated before, there were actors, costumes and scenery at the Civic Theatre last weekend. But a vital factor was missing—an audience. Oh yes, there were people there and they obviously enjoyed themselves. Still, there could have been a lot more—adults, especially.

A goodly group of fellow-students and parents of those connected with the production were in the audience. Where were numerous adults in the city of Fort Wayne who should be ready to support their local Catholic high school in any of its endeavors?

Without stretching the imagination too far, it would be safe to say that this lack of interest is not confined to the city of Fort Wayne. Nor is it limited to dramatics. Every extra-curricular activity of our high schools which involves an audience is plagued with this malady.

About a month ago, this writer received a letter which was sent to Charlie Callahan, sports editor of Our Sunday Visitor. The letter was signed "A Backer of Boys, and parent of none" and asked this question:

"Why don't you pick an all High School team made up from the boys playing football in the Catholic high schools in this diocese?"

It is not my aim to find an answer to this question here. But the letter did point out some interesting facts in its effort to back up the argument why we should. It went on to explain the hardships of the South Bend Catholic team in securing a suitable place to practice and concluded:

"These kids deserve a break. Where do you find a bunch of kids with a better showing, less publicity, poorer audiences, and still the guts to go out and win a game?"

There it is—poor audiences. And poor audiences denote a lack of interest. Eventually that lack of interest gets to the players and the coach and school officials have a problem on their hands.

No sane person approaches any high school endeavor, athletic, dramatic or otherwise, with the idea that they are going to see a flawless performance. They are not professional. However, they are usually well trained in the fundamentals. When errors in fundamentals occur, it is due to a lack of interest on the part of the participants. How can we expect them to be keenly interested in their endeavors when we, as adults, show no interest in them and their activities?

These activities are an important part of the educational process. They demand, and should get, our complete interest. You will not always enjoy completely what you see, and neither will you be completely bored. Still, you will be comforted by the fact that you are doing an important service for our youth. All you need is very little of your time, very little of your money and a great deal of your interest. This is the interest with a big dividend.

N. D. University Theatre Does It Again

The third production of the Notre Dame University Theatre should prove to be just as interesting as the previous two. "Vile Bodies" by Evelyn Waugh has been selected by John D. Tumpane, director.

Although none of Mr. Waugh's novels has ever been adapted for stage or screen, Mr. Tumpane has obtained special permission to do a University Production.

The play is a bright comedy about the young social set in London who travel from one party to another in their seemingly endless search to find some meaning to life. When the novel appeared shortly after Mr. Waugh's conversion to Catholicism, critics hailed it as one of the funniest novels of the 20th century. Alexander Woolcott called it "a delightful, artistic, satiric dance of death on a sinking ship."

Michael Casey, assistant director of the University Theatre, will be the technical director for the production. The play is in nine scenes, with nine different sets including a shipdeck, a jail, a grease pit at a motor race, a battlefield, and the observation deck of a dirigible.

No dates are given yet. When it does come, "Vile Bodies" will have all the marks of another stellar production by the University Theatre.

Nine Huge Rallies Planned

Fr. Peyton Will Conduct Rosary Crusade In Spain

Father Patrick Peyton, C.S.C., left Los Angeles early in the week for Malaga, Spain. Here the renowned director of the Family Rosary Crusade will conduct a Family Rosary Crusade in the picturesque city on the South Coast of Spain.

Father Peyton's route carried him to Frankfurt and Munich, where he stayed over for several days on business. He arrived in Madrid on January 17, enplaning the same day for Malaga, a city some 200 miles south of Madrid. The Crusade is under the sponsorship of His Excellency, the Most Reverend Angel Herrera, Archbishop of Malaga.

The city of Malaga is known as "Mary's Land" because of the great devotion there to the Blessed Mother. During the course of the Crusade, nine huge rallies will be held in the Archdiocese. Rallies will also be held in Gibraltar and Spanish Morocco. Father Peyton will journey to these areas with his great appeal for the practice of the daily Family Rosary.

Thousands of people will come from hundreds of miles to attend these rallies. Pastors and mayors of various cities will travel miles in procession, carrying with them statues of Our Lady. Upon arrival in Malaga, the pilgrims will place their statues in a huge circle around a tremendous statue of the Blessed Mother which has been erected for the occasion in the city square of Malaga.

Throughout Spain there is a great devotion to Our Lady, and the annual intention of the Bishops for all Spain in 1953 is to be "the restoration of the Family Rosary."

Throughout the period of the Crusade, January 18 to February 22, every medium of communication possible will be employed to spread the message and the appeal to the practice of the Family Rosary. Customary techniques employed in conducting a Rosary Crusade include the use of newspapers, radio, outdoor billboards, bus and streetcar placards, motion pictures and television.



Abby and Martha (Dorothy Vidovich and Ann Anthony) as they prepare for the kill (Ray Sabol) in the St. John Drama Club's production of "Arsenic and Old Lace."

'Arsenic And Old Lace' To Be Seen In Whiting

"Arsenic and Old Lace" hits the boards of the Whiting Community Center this Saturday and Sunday evenings, January 24 and 25 at 8:15 p.m. The St. John Drama Club of Whiting, which has been delighting Calumet area audiences for a period of over thirty years, presents the rollicking comedy.

Ed Gallant, two-time winner of the coveted Benedict Award, directed the cast of fourteen in the fast-paced comedy. His wife Marjorie assisted him as production manager.

The two seemingly innocent old ladies, Abby and Martha, will be portrayed by Ann Anthony and Dorothy Vidovich. Both are veterans of the St. John stage, each having merited special awards.

Jonathan, as portrayed by Robert Nelson, is outraged because his two eccentric aunts have the same total of murders as he. Abby and Martha delight in poisoning their roomers with elderberry wine. Jonathan disposed of his twelve victims by various methods.

Dr. Einstein, played by Michael Martich, is the plastic surgeon who gives new faces to criminals who are trying to outsmart the law. His last operation on Jonathan, performed while drunk, resulted in a Boris Karloff facsimile.

With wild cries of "Charge" and blasts on his bugle, Roland Menz as Teddy carries out his make-believe game of Teddy Roosevelt. He buries the elderberry wine victims in his "locks in the cellar" which he refers to as Panama.

In spite of all the commotion in the Brewster household, Mortimer and Elaine somehow find romance. Wilbur Boland plays Mort-

imer while Dolores Benich acts as Elaine. Boland, a veteran of twenty years on the stage throughout the region, makes his debut with the St. John Drama Club in "Arsenic." As Elaine, Miss Benich has her first major role.

John Miterko as the Rev. Dr. Harper portrays Elaine's father. Miterko holds an award for outstanding dramatic work. Charles Rice as Mr. Gibbs and Ray Sabol as Mr. Witherspoon are two roomers who wish to take up residence in the Brewster home.

The strong arm of the law will be portrayed by Ed Pramuk, Sr., as Lt. Rooney, Bruce Fench as Officer Klein, Ed Repay as Officer Brophy, and Pat Conley as Officer O'Hara.

"Arsenic and Old Lace" is the Drama Club's second offering for the 1952-53 Theatre Series. Tryouts have already been held for "The King's Servant" to be staged in March under the direction of John Garda.

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Vic Perrin To Star On 'Hour Of St. Francis'

Fort Wayne — A Louisiana legend, gay with whimsy, comes to the Hour of St. Francis audience at 9:15 a.m., Saturday, January 24, over Radio Station WOWO as Vic Perrin, talented star of radio, narrates the adventures of "The Pastor's Donkey."

Jacko, pet of the good Father Beaupre, revels in such undonkey-like treats as bowls of spiced wine. Discard enters his life with the arrival of Alphonse, whose fabricated history of misery leads the pastor to entrust Jacko to his care. When Alphonse gets a better job, he involves Jacko in an escapade which makes the donkey the laughing stock of the country-side.

Seven years later, Alphonse meets Jacko again. The donkey teaches the man a lesson from which The Hour of St. Francis audience will draw a thought-provoking conclusion for happier everyday living.

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Our Sunday Visitor

In Three Sections

Fort Wayne Diocesan Edition

Religious Section

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No. 39

They Want To Know About Your Church

Letters Of Non-Catholics Show Deep Interest In Catholicism

DURING the past two weeks we have been pressing you, out of pure love for God and your country, as well as for the peace of the world, to urge the new administration to do its

utmost to induce representatives of the United Nations to open sessions with prayer, as Benjamin Franklin urged members of the Continental Congress to do that very thing.

The Continental Congress was much confused by the many recommendations and speeches advocating the adoption of them just as the United Nations has been confused

from the beginning.

The Continental Congress did not openly shut the door against God as the United Nations did, but for a number of weeks the members, planning

the future of this nation, acted as though they did not need the guidance of Divine Providence. You read what Benjamin Franklin had to say to them after he saw that they were getting nowhere. Hence it is time for all of us to say that to our representatives in Congress, to our new President and the State Department.

We must never forget that politicians are so busy with other things that they simply do not reflect on their relationship to God and how helpful He could be to them.

When we know that we are right we should talk about it to our next door neighbors and to our social friends, particularly when we have no selfish interest of our own in speaking thus.

In every community are a great many non-Catholics who have been in conflict with themselves on the subject of religion. They were reared in prejudice against the Catholic Church, but they have rubbed shoulders with Catholics, and have grown to like them, and are interested in knowing more about their religion.

Father Peyton has had experience with these people through his radio and television broadcasts on the Rosary. We have excerpts from some letters which, we are sure, will show you that you must not wait for people to come to you to ask questions about your religion, but you must let them have some literature on your Church, or ask them whether they would not be interested in having *Our Sunday Visitor* come to their homes regularly. Our four-color instructions in comic style alone would be worth the subscription price of only \$3.00 per year.

From Illinois:

I am not a Catholic, but I think your programs are a wonderful inspiration for Catholics and Protestants alike.

Another from Illinois:

I never thought it right to divorce Mary from Christ, and I believe that our prayers will reach Christ more surely if passed on to Him through Mary. I am, therefore, interested in your Rosary Devotion.

From Tennessee:

The things you spoke of interested me very much, and if it is possible I would like some literature on the Roman Catholic Church.

From Virginia:

I would like very much to have one of the rosaries. Could you please tell me whether any one who wishes could become a Catholic?

From Arkansas:

Will you please send me a rosary and the instructions how to use it? I also need information on "How

Continued on page 15

Our Weekly Chat With You

Dear Readers...

IN Our country anti-Catholic movements arise periodically, and due to jealousy over Catholic growth, due to the propaganda of organized bigotry, whose dishonesty they do not suspect, Protestant clergymen, in large numbers, support them.

That is not true in the lands of the Reformation. Bishop Albert Stohr, of Mainz, Germany, only recently, in a pastoral letter to his clergy, reminded them that "the days of bitter anti-Catholicism from the Lutheran side are on the whole in the past." He observed that the Lutherans are no longer attacking the Catholic Church; that they are coming closer to it; that they particularly have begun to show sympathy towards the veneration of Mary, Christ's Virgin Mother; that they are adopting a magisterium, or authoritative teaching office.

Only recently we reported that the governing body of the United Lutheran Churches in Germany had gone on record as making the hearing of confessions by its pastors obligatory.

One of the greatest mistakes the Lutherans have made is to de-throne Mary from the place God gave to her. In the first book of the Bible we read that a second Adam and a second Eve would appear; that the second Eve would crush the head of the evil spirit which seduced the first Eve.

In the last book of the Bible we read of a "woman clothed with the sun, with the moon under her feet, and crowned with twelve stars." That was the woman to whom the Archangel Gabriel appeared with the message directed

Continued on page 15



CATHOLIC CHAPLAINS KOREAN CASUALTIES -- These six American Catholic chaplains who served in Korea are listed as dead or missing in action by the Office of Chief of Chaplains, Washington, D.C. They are left to right: top row: Capt. Emil J. Kapaun of Marion, Kans., missing; Francis X. Coppens of Boston, Mass., killed May 1951; and Lawrence F. Brunhart of St. Louis, Mo., missing since Dec. 1950. Bottom row, Capt. Herman G. Felhoelter, O.F.M., of Louisville, Ky., killed July 1950; Leo P. Craig, O.P., of Paterson, N.J., killed April 1951; and William E. Maher of Brooklyn, N.Y., killed Sept. 1951.

For High Schools And Discussion Groups

Subject: Conversion Of Paul

READ the following article carefully and then turn to page seven for the Panel Discussion of the subject treated. Articles to be published here during the coming months will follow the Liturgical Year. We recommend to discussion club members and for classroom use.

SAUL probably never met Christ while he taught in Palestine because he was from Tarsus. He was a very active Pharisee and zealous for the preservation of the

traditions of his forefathers as he tells us himself. In other words, he was a strict religious Jew, with much hatred in his heart for the new religion which was being

planted on Jewish soil.

Saul was present and looked on with favor when St. Stephen, the first martyr for Christ, was stoned to death. In fact he guarded the garments of those who did the stoning: "And the witnesses laid down their garments at the feet of a young man whose name was Saul" (Acts 7:57).

This was not only after the Resurrection of Christ, but after the multitude was converted by St. Peter on Pentecost; it was after a real persecution was started by the Sanhedrin against the infant Church; after St. Peter and St. John were arrested; after "Stephen, full of grace and fortitude, did great wonders and signs among the people" (Acts 6:8).

Saul actually asked the High Priest for "letters to Damascus, to the synagogues; that if he found any men and women of this way, he might bring them bound to

Continued on page 7

Don't Let Wishful Thinkers Fool You

Sin Is Real... And Terrible

NOWADAYS, except in our own Catholic literature, we don't often see or hear the word "sin." Like "death" and "hell," it has been well nigh repudiated by the society of our day. Occasionally, it's true, we do find the word in print, but it's generally with the suggestion of suppressed sniggers. The weekly news-magazines may write up a Protestant revival service or a camp meeting, with vivid descriptions of the mourner's bench and the sawdust trail, explaining that this is an attempt by

REV. RICHARD GINDER

these people to atone for an imaginary quantity called "sin"—the word "imaginary" is to be inferred from the tone of the article; but every well-bred person should know, apparently, that "sin" passed out of fashion in the last century.

Educators, many of them, say that there is no such thing. Sin can be reduced to heredity—environment. It's a matter of past training,

of indoctrination, of character formation, of convention—ultimately, I suppose, of ducts and glands.

Many a non-Catholic social worker drools over the condition of our slum-dwellers, most of whom are, poor things, Catholics. These anti-social phenomena (that is their polysyllabic expression for what we old-fashioned folk call sin)—all this can be corrected by birth prevention, higher education, and larger incomes.

Continued on page 4

Next Week... Annual Special Edition For Catholic Press Month

The Voice of the N.C.C.W.

'Women Will Talk'

By MRS. R. E. GRIMMER

The prayers we are saying during this season for the return of our separated brethren to the true fold, that all may be One, should bring to our minds the responsibility we have as individual apostles to be able to explain Catholic doctrine to our inquiring associates.

Perhaps the greatest influence toward apostolic endeavor, besides the Catholic Press in this country, have been well organized Discussion Groups that may be found in all Dioceses. Our Council of Catholic Women pioneered in this program of adult education and still promotes vigorously the gathering together of Catholic women within their own parish boundaries into small groups to learn how better to live, according to their own state of life, and how better to be of help in the parish, the community and the nation.

Since "women will talk" outlines for discussion which include definite points will give constructive guidance. First, we need inspiration, which can be found in the study of the lives of the saints, lessons from Holy Scripture, or other spiritual readings from "The Following of Christ" or similar material.

Then the particular interest of the various groups should be given some time in each meeting, be they "Child Study," "Problems of Marriage," "The Christopher Movement," "United Nations," "Immigration," etc.

Somewhere, too, there should be a few moments for relaxation, just to enjoy the happiness of being together and to have an opportunity to exchange ideas and visit.

From such Discussion Groups are coming the Catholic women who "speak up in meeting" whether that meeting be the Gary Crime Commission in session, or the State meeting of the Planned Parenthood Association of Indiana, in Indianapolis. From such groups also come, the business girl who speaks up and discourages the passing around of objectionable "pocketbooks" for reading during rest period in the women's lounge; the nurse, who may have to speak up to influence even graver moral decision; the young mother who can explain how she gets obedience through religious training of her very young child.

There is a Discussion club program to fit the needs of each woman in the Diocese, and every woman should feel her responsibility to be a member of such a group. We are the leaven, let's start bubbling.

Fort Wayne Deanery

Msgr. C. J. Feltes Tells Of Functions Of Chancery Office

By ALICE O'REILLY

In combining District and Deanery Meetings of the Fort Wayne Deanery, of which Mrs. Edward Ernst is President, we feel that we are able to accomplish better results since more of our ladies can and do become familiar with the overall work of the Deanery.

On January 12, such a meeting convened in the Meeting Room of the Blessed Sacrament Chapel. In addition to the diocesan, deanery, district officers and representatives from the district, Mrs. Howard Carlson, of Gary, Diocesan President was present. Rt. Rev. Msgr. Charles J. Feltes, Chancellor, sketched briefly the Functions of the Chancery.

The personnel of the Chancery consists of the chancellor, vice-chancellor and two office workers. One way, we believe, to look at the Chancery Office is that of Secretary-Treasurer of a large business concern. The Diocese consists of 160 parishes of over 200,000 Catholics. It is a clearing house, in every sense of the word. It is a collecting agency of various funds for each parish-fund which does not stay in the parish but distributed elsewhere.

Through this office loans are made to parishes for building purposes, which fund originates from surplus funds of parishes who are not in need and who loan the money to the Diocese for this purpose. A great amount of money is handled yearly through the Chancery. For instance, in this month of January, over \$25,000.00 will be paid in interest to parishes and individuals who have loaned money to the diocese.

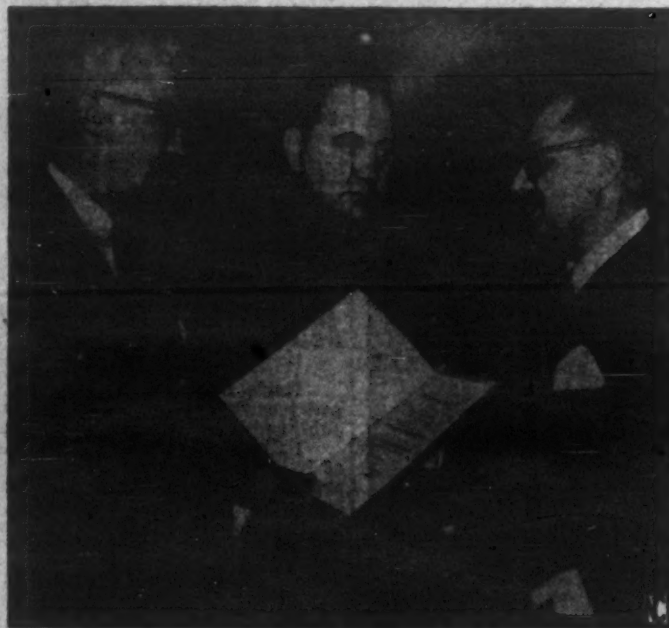
Connected with the Chancery Office is the Matrimonial Bureau, where all marriages which need special attention are worked out, if it is possible to do so.

The meeting followed the talk and reports and suggestions made. Each parish chairman is to contact her pastor and have a representative appointed to meet with Mrs. John Petrilli to work out the problems of the NODL program.

Mrs. Walter Hessler, Library and Literature Chairman asked to have

donations of books to staff the shelves of The Irene Byron Sanatorium, Old Folks Home and the Home for Aged at Avilla. What is wanted is Catholic Fiction books more than books of a religious nature.

Mrs. Howard Carlson commended the Deanery on the "Keep Christ in Christmas" movement. She also referred to an article appearing in October America, which said that the resolutions of the National Convention in Seattle were the most comprehensive which they had ever seen. It is hoped that the resolutions will be brought to the attention of every



HONORED FOR WAR RELIEF WORK—At the residence of the German diplomatic mission in Washington, Monsignor Edward E. Swanstrom, executive director of War Relief Services—National Catholic Welfare Conference is presented with the "Grosses Verdienstkreuz," the Order of Merit of the Federal Republic of Germany presented by Dr. Henry L. Krekler, Charge d'Affaires (right) while James J. Norris, (left) European representative of WRS looks on. The decoration was awarded to four relief organizations engaged in welfare work in Germany since the war. (NC Photos)



STORY OF THE ROSARY—Father Patrick Peyton, C.S.C., founder of the Family Rosary Crusade, presents a copy of the script for the first program in a new radio series, "The Story of the Rosary," to Miss Frances M. Maher, (center) Supreme Regent of the Catholic Daughters of America, and Mrs. Anna K. Ballard (right) national secretary. The C.D.A. are sponsors of the new radio series. (NC Photos)

South Bend Deanery

Meeting To Be Held At St. Jude Parish Hall On January 26

By MRS. HERMAN MILLER

On Monday January 26 at 1 p.m. the N.C.C.W. will meet in St. Jude's Church, on the corner of South St. Joseph Street and Hildebrand St.

A special bus will leave the Court House in South Bend, at 12:30 p.m. and return at 4:10 p.m. The round trip fare will be 45 cents. To those who drive—the church is about one block east of South Michigan Street (or Highway 31) and land ¼ miles from City limits, there are signs on both sides of highway.

The Social action chairman, Mrs. R. Egly, will have a complete explanation and Panel discussion by Rev. Father Smythe, Sister M. Rose Agatha, and Mrs. William Hamill, on the religious school for mental retarded children. Mrs. William Brucher is Parish Chairman at St. Jude's and will have charge of the social hour.

one. There is great need for Unity and Leadership in our organization and in the world to-day.

There is very much to be done in connection with our NODL program and it is hoped that every person will interest herself in this program, not only those who are especially appointed to do so.

Mrs. Carlson announced the Diocesan Meeting will be held in Fort Wayne, May 16, 17 and 18.

Pastor Killed When Car Hits Snowplow In Storm

Edmonton, Alberta —(NC)—Father Joseph Ehmann, O.M.I., 58, pastor at Wainwright, Alberta, was killed when his automobile crashed into a snowplow during a snowstorm. Father Ehmann was driving to Edmonton to see Archbishop John MacDonald.

A native son of Saskatchewan province he was ordained 27 years ago. In addition to parish duties he served during World War II as a military chaplain in Western Canada and was known to thousands of Canada's soldiers.

Mrs. Noll Re-Elected President At Catholic Orphans Guild Meet

Fort Wayne—Mrs. Joseph Noll has been re-elected president of the Catholic Orphans Guild. Other officers re-elected were Mrs. Melvin Etchison, secretary; Miss Marie Cunningham, vice-president, and Mrs. Donald Ottenweiller, treasurer.

Directors for the year are Mrs. Bessie Kimble, Mrs. Albert Berg and Mrs. Nicholas Raud.

Mrs. William Cashman and Mrs. Nora Freiburger served as co-chairmen of the nominating committee.

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The Rumbling Of A Distant Drum

VIRGINIA SOBOTKA

IT was in an Episcopal Sunday School that I asked the only question about religion which, as a child, troubled me. At least, I don't remember any others. At the beginning of class we always recited the Apostles' Creed and it puzzled me that Episcopalians should say that they believed in the Holy Catholic Church. When I inquired about this I was told that the Episcopal Church was the Holy Catholic Church, whereas the Roman Catholic Church was just Roman, not holy. This answer satisfied me and I don't remember ever being concerned about it again. This may have been because at the age of eleven I was taken out of that Sunday school and placed in a Christian Science Sunday School where the Apostles' Creed was not recited.

In my late teens I again began to question things religious but since none of my elders in the church, for whose judgment I still had a healthy respect, seemed to think my questions worth consideration, I thought I must be a little off the beam so I did not allow myself to be disturbed about the unanswered questions. However, they remained in the back of my mind and by the time I had graduated from the Sunday school at the age of twenty the questions had not only multiplied but had become very burning questions indeed. I wanted to know not only the whys and wherefores of Christian Science but the whys and wherefores of the Universe.

Lost Her Faith

Neither Mrs. Eddy's textbook nor church leaders could furnish satisfactory answers to my questions. However, I was loathe to give up this, in many ways happy philosophy, so I joined the church, hoping desperately that time would quiet my doubts. It did not and about two years later I was forced to admit to myself that I had completely lost my faith and resigned from the church. The only satisfaction I received from this move was that I no longer felt a hypocrite.

In spite of my apostasy, I was still so thoroughly sold on Christian Science as being Christianity in its purest form, that it never occurred to me to look for my answers in any other Christian sect, so in rejecting it, I rejected Christianity in toto, retaining only a high regard for our Lord as a very high type of man.

Though this slow death of my faith left me in a basically morbid state of mind, life was not too hard for me in the period immediately following. I had youth, apparent good health, and enthusiasm for a career as an artist. I also had a strong case of the dramatic and got some pleasure out of fancying myself (at 22!) a bitter, disillusioned woman of the world.

Christianity, I thought, was over and done with for me. But I could not stop the questions from whirling through my head. Maybe so much whirling made me dizzy and that is the only excuse I can offer for the stupid conclusion I came to in a very short time, that there was no God at all.

My professed atheism did not last long. Through various influences, some of which I cannot even recall now, and through a good bit of muddled thinking on my own, I soon decided there was as much evidence for the existence of God as there was for His non-existence. I became an agnostic and remained one until I became a Catholic.

During these early bewildering years I had plenty of friends, mostly fellow art students, who were as confused as I was. We wore away many an hour discussing and arguing, sometimes very heatedly, various philosophies but always came out by the same door wherein we went. In the meantime, most of us were consciously or unconsciously practicing what Omar preached.

"Ah, take the cash and let the credit go, Nor heed the rumbling of a distant drum."

This philosophy worked fairly well for some until the depression hit them and took away most of their real cash and they found that there was not much in the way of worldly pleasure that could be bought with an empty purse. A few at this time turned to Communism for consolation. When

HERE is a story by a gifted young journalist who tells of being confronted with the dilemma of following the hedonistic philosophy of Omar Khayyam or hearkening to the thunder of that stern voice which speaks within the inner ear. She went through years of spiritual barrenness, finding Christian Science, communism, agnosticism and hedonism unable to satisfy the hunger of her questing mind and restless heart.

To rid herself of inbred anti-Catholic prejudices was no easy task. But the pull of truth and the grace of God, combined with a sensitive conscience, tipped the scales at last and brought her the peace, happiness and love for which her soul was hungering. Like Augustine of old, Virginia found after hearkening to the rumbling of the distant drum the peace and tranquility which come to all who give due heed to danger signals, especially to the thunderings of the categorical and divine imperatives within the human breast.

The story is taken from Father John O'Brien's book "Paths to Christ," published by Our Sunday Visitor, \$1.50.

they began to spout such communist taglines as "Religion is the opiate of the people," I more than once incurred their displeasure by remarking that they reminded me of a bunch of revivalists, themselves. One young man turned again to Protestant Christianity and I sneered at him, too. Years later when I became a Catholic, he was one of the few who did not sneer.

Omar's philosophy never did work very well for me because I could not shut my ears to the rumbling of that distant drum. My intellect argued that since there was no heaven or hell and no positive moral law I might as well get what I could out of life regardless of whose toes I stepped on and regardless of creeds which still prevailed among the unenlightened. My conscience on the other hand was always interfering with my pleasure by saying, "Don't. You have no right."

Kept Rumbling On

If I obeyed my conscience, I cursed myself for a fool. If I did not, I was conscience-stricken. My intellect tried to win by arguing that my conscience was just a hangover from my puritan upbringing. Nevertheless, the distant drum kept rumbling on through the years until finally it was justified when I became a Catholic.

By the middle of the 1930's wars, rumors of wars, ugly headlines and headlines, together with a personal depression and failing health were turning my earlier, more or less assumed, bitterness into a very real thing. If this were the only life, then God or nature or whatever you chose to call that shadowy first cause had done us a very sorry turn.

But this time I had given up any further conscious searching for

the truth though I continued to delve rather desultorily into the writings of a number of philosophers, ancient and modern. Of these I remember clearly only being rather kindly disposed toward Confucius and disgusted with Freud. I might not believe that man had an immortal soul but neither could I believe that when he gave a beggar a dime he was prompted to do so by a sex impulse.

During all these years of spiritual barrenness I had as a close friend a girl who was an excellent Catholic but my inbred prejudice against the Catholic Church (prejudice intensified by the swallowing of what I now recognize as communist propaganda) was such that her piety had no effect on me save to cause an irritation in an otherwise pleasant association. If I had been more open-minded perhaps she could have been instrumental in my receiving the gift of faith several years sooner than I actually did.

It was not until early 1941 when it became necessary for me to go to a sanatorium for the treatment of tuberculosis that I really exposed myself to the truths of Catholicism and then only because of curiosity born of boredom coupled with a liking for debate and a feeling of assurance that I could refute all the arguments in the apologetic pamphlets given me by the seminarians who came every Sunday to visit the Catholic patients. Let me say right here that it was I who drew Brother Emmerick (now Fr. Francis Emmerick, C.S.V.) into conversation and not he. I mention this lest any reader think as did some of my friends that I was approached by him with a fire and brimstone technique and frightened into joining the Church. Representatives of some other religious

groups did try this technique on the patients, but never did a Catholic priest or seminarian. Their primary purpose was to look after the spiritual needs of the Catholic patients.

The first pamphlet I read was on the doctrine of the Real Presence in the Blessed Sacrament which had been the subject of our first conversation. Although I knew that Catholics believed many foolish things I did not know until Brother Emmerick told me so that they believed the wafer taken at Communion was actually the Body and Blood of Our Lord. This doctrine has since become so beautiful and sweet to me that I think if I could not believe it now, I should not want to live.

However, upon first learning of it, it seemed to me to be the epitome of stupid superstition and I was so thoroughly disgusted that I was inexcusably rude to Brother Emmerick in voicing my opinion. Reading the pamphlet which he brought me the following week did not change my opinion in the least but it did rouse my curiosity enough for me to want to know more and argue more. Every question I raised he explained as best he could and brought me the following Sunday another pamphlet on the subject. But I read many pamphlets and had many debates without in the least changing my opinion of the Catholic Church. Then, one Sunday Brother Emmerick placed in my hands a copy of Cardinal Gibbons' "The Faith of Our Fathers."

Conclusion Astounding

When I began to read it I was irritated by the good Cardinal's Victorian style of writing with the "dear readers" sprinkled generously through the pages but the book held me and I read it very carefully. When I was almost through I was astounded at the conclusion to which I had come. This conclusion was that if there existed in this world a true Church, it was the Roman Catholic Church. I remarked on this strange fact (which 400,000,000 people already believed) to a Protestant roommate who made no comment but looked at me as if she thought I was crazy.

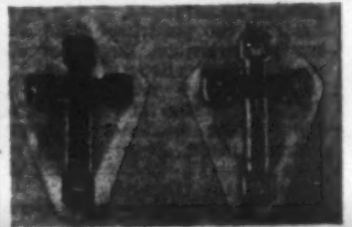
"But," I added, with an air of finality, "I don't believe there is a true church. I am not at all sure there is a God."

In the meantime an up-patient from the men's ward (he who was later to be my godfather) was quietly proving to me via argument and liberal Catholic magazines that the Church was not, as I had been led to believe, profane but on the contrary, agreed beautifully with all my ideas on social justice. At the same time

a Catholic nurse's aide (she who was later to be my godmother) was amazing me with her naive belief in all the old-fashioned virtues. Since I now had a healthy respect for Catholicism (my mind having been forced open by a crowbar, as it were, of grace) I found myself, for the first time in years, envying instead of sneering at the faith of others. Though I still did not realize it, my ultimate conversion was now a certainty, for as Chesterton has pointed out, you cannot be fair to the Church and remain out of her.

In the end, of course, it was St. Thomas Aquinas who got me. Though I have yet to read a volume of straight St. Thomas, the apologetic books I did read quoted freely from the writings of the great doctor. It was "as St. Thomas Aquinas says this," and "St. Thomas Aquinas says that" and eventually the "this" and "that" began to add up and there came, inevitably, the time when I saw with my eyes

Continued on page 13



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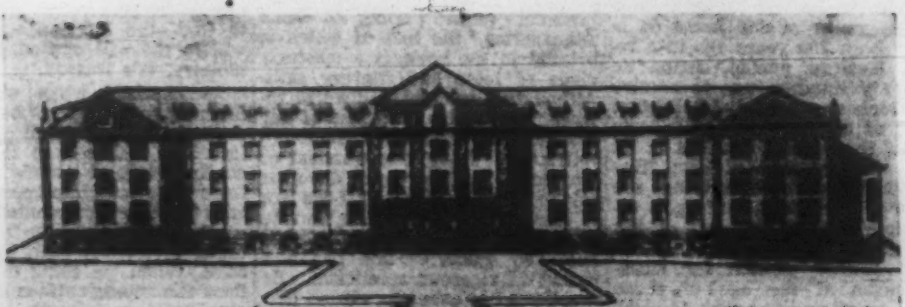
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RIGHT or WRONG

Editors' views on current events and others' comments

Who's Responsible For Tensions?

WE have read what The Religious News Service carried on December 30 about a discussion on "Protestant-Catholic tensions" at a meeting of the American Catholic Sociological Society held in Milwaukee.

Since we have commented before on these "tensions" we should like only to repeat that they have their origin in an organization with headquarters in Washington, D. C., formed a few years ago by churchmen of many denominations.

Any one who is familiar with the literature sent out by this organization knows that it is anti-Catholic in purpose and design.

This paper is about the only one which has paid much attention to that organization. The Catholic Hierarchy, which is consistently criticized by it, has never given any consideration to it at any of its meetings.

This organization has actually misled hundreds, if not thousands of preachers, who, in turn, mislead others by referring to the several possible dangers of Catholic ascendancy among which, they charge, would be the taking of control of the public schools, the establishment of a Church-State relationship, etc.

These charges have all been answered a hundred times by individual Bishops and by the Catholic press.

We have never met a Catholic who would want union of Church and State in this country even though it could be achieved.

We have never met anyone who does not believe in the necessity of the public school system for the one-half of the population in our country which is unaffiliated with any Church and for the millions of Protestants who are not inclined to open schools of their own.

Whatever tensions there are have been provoked by organized enemies of the Catholic Church, who join hands with Atheistic and Freethinker Organizations, those who do not want religion of any kind in this country. They know that if the Catholic Church collapses all other religions will and, therefore, their target, like the Communist's target, is the Catholic Church.

During the past ten years resolutions were passed at nearly every Protestant convention requesting the President to withdraw Myron Taylor as his personal representative at the Vatican; or more recently to bring pressure on him not to appoint an Ambassador. While most Protestant countries of Europe have representatives at the Vatican—not to please the Catholic Church but

for the help they can derive from it—Catholics in this country never asked the President to appoint either an Ambassador or a personal representative.

The Catholic clergy are very seldom invited to do anything for the public schools, but Protestant clergymen are usually invited to deliver Baccalaureate Sermons, and even to address conventions of public school teachers. In the south hundreds of them actually teach in the public schools with Catholic children in their classes, yet Catholics have never raised any objection.

Ask These Questions

About the growing influence of the Catholic Church in the United States, we do not see it. If it exists it is certainly not the result of any effort to bring it about. We have asked these questions in the past, but never had answers to them:

Did you ever hear of a Catholic Bishop promoting the candidacy of any Catholic running for public office?

Have you ever heard of any Catholic organized movement to oppose Protestantism?

Have you ever heard a Catholic priest deliver an anti-Protestant sermon from the pulpit?

Have you ever heard of an American Catholic Bishop or priest promoting Socialism or showing sympathy for Communism?

These questions are asked because "YES" would have to be the answer if applied to Protestant organizations and Protestant clergy in this country. The answer is "NO" when the questions are directed to Catholics.

Is it fair to hold the Catholic Church responsible when little groups of people disturb Protestant services in a few Catholic countries? Haven't Catholic services often been interrupted by Protestants in this country, such as during the Know-Nothing Days, the AFA Days, the Ku Klux Klan days, the Guardian of Liberty days, and as recently as last year in Florida and as recently as last month in Minneapolis? Yet Catholics would never hold Protestantism responsible for what a few hoodlums do.

If Protestants find fault with the Catholic Church for claiming that it has priority over them in the possession of the truth, and apostolic commission, they only need to inspect their own Bibles for confirmation of that position.

What historian would not agree that the Catholic Church was the



BECOMES PRIEST—Dr. Daniel Garcia Mansilla, 86-year-old diplomat, author and poet and former Argentine Ambassador to the Vatican, has received special permission from Pope Pius XII to become a priest. He received minor orders at a private ceremony in his residence in Buenos Aires and will be given major orders in February. Born in the Argentine Legation in Paris, Dr. Mansilla, in his long diplomatic career, has served as an Argentine ambassador to 10 European and South American capitals. He has written a number of books in French and Spanish under the pen name of Andre De Lujan. Photo shows him when he was Argentine Ambassador to Spain.

Mother Church; that every country in Europe was Catholic for a thousand years; that today, including the Orthodox, four-fifths of all the Christians in the world believe, with only one or two exceptions, and practice, all that Roman Catholics believe and practice; that the sixteenth century reformers did not teach what most modern Protestant denominations teach today or we would not have these more than two hundred modern Protestant sects. They prefer to disagree with Luther and Calvin and Elizabeth.

Church Is Consistent

Only the Catholic Church is consistent in accepting the Bible as divinely inspired. When Protestants accept it as inspired they are, without realizing it, subscribing to

O.S.V. Pilgrims To Visit Famed Shrines In Europe

SPECIAL visits to the Shrine of Our Lady of Fatima in Portugal, to the Assisi of St. Francis and St. Clare, to Rome, and Aylesforth outside of London where Our Lady appeared to St. Simon Stock in 1252, will highlight the annual Our Sunday Visitor Pilgrimage this year. The members will sail from New York on September 4 in the new S.S. Independence of American Export Lines. The vessel will make a special call at picturesque Lisbon to disembark the members of the OSV Pilgrimage for the visit to Fatima.

At the Shrine of Our Lady in the tiny hamlet of Fatima, where Our Lady appeared to the three peasant children 36 years ago, the members will assist at midnight Mass on September 12.

Departing from Portugal the members will visit points in Spain including Seville, Cordova, Granada and Malaga.

After arrival in Gibraltar they will board the S.S. Constitution, sister ship of the Independence, and sail for Naples. In Rome the group will visit the ancient Catacombs to pray at the altars of the early Christians, the famed Vatican Museums, the major basilicas of the Eternal City, and other points of historic and religious significance. A request has been forwarded to the Vatican requesting an audience with His Holiness, Pope Pius XII.

In Assisi they will visit the Shrine of humble St. Francis. While in London they will journey to Aylesforth to visit the Carmelite Monastery, where the remains of St. Simon Stock are buried. It was here that Our Lady appeared to St. Simon Stock and presented to him the Brown Scapular.

A special extension to Ireland is also available for members desiring to visit the Emerald Isle.

Reservations and inquiries are being received at the office of Our Sunday Visitor, Huntington, Ind., all offices of American Express-Catholic Travel League, and by all recognized local travel agents.

An air tour is also being planned. It will be led by Father Ginder, and leave New York early in July. Write for full particulars.

the infallible authority of the Catholic Church which, towards the end of the fourth century, determined the present Canon of the New Testament.

When it comes to the moral law we should like to ask where could be found in the New Testament any justification for remarriage after divorce? Where can be found, in the entire Bible, any text which justifies birth control by any other method than self-control? In fact where can you find any clear justification for the observance of Sunday instead of the Sabbath as a day of public worship?

Since such matters are utterly clear in the Catholic mind, since the Catholic position can be supported historically as well as Biblically, how can Protestants expect Catholics to surrender these attitudes to those who embraced them only in very recent years.

Our memory takes us back to the day when you could not get a clergyman to assist at the marriage of a divorcee, even though there may have been good reasons for the separation of the partners to the previous marriage. It takes us back to the day when no preacher advocated birth prevention and when, in practically every state, there were laws prohibiting the circulation of literature dealing with contraception.

We are convinced that Catholics are the most tolerant of all people. They never hear another organization attacked from their pulpit, while they are taught that they must love every individual, friend

or enemy. That is true of the Catholic press. It may expose certain organizations which it believes are doing harm, or answer questions about them, but it never goes out of the way to attack Protestant or Jew or Freemason.

What could never be comprehended by us is the inimical attitude of Protestantism to the Catholic Church, when it takes its liturgy or its public Sunday service from the Catholic liturgy, accepts the Bible on the word of the Catholic Church, observes Sunday instead of the Biblical Sabbath, observes Advent and Christmas, Lent and Easter, and all other big feasts on the days set aside by the Catholic Church for their observance in ages past—and still remains antagonistic to the Mother Church.

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SEND THESE A CHRYSOSTOM



Innocent! But it won't last long. There are too few there to show them how to keep it—the Word of God. Once St. John Chrysostom (Golden-tongued) preached in the Near East. Where he planted, the faith survived. His feast is Jan. 27. Because more like him are needed our **STUDENT SUPPORT CLUB** is named for him "The Chrysostoms." Members pay a dollar monthly to help support students for the priesthood. Won't you join? Your dollar-a-month will open another "golden-tongue." Write for "Why Chrysostoms?"

Some members want to do more by paying for the education of a priest. His six years training cost \$600. You can give all at once or \$100 a year in any payments. You can do it for **ONLY \$2 A WEEK.**

SILENT SENTINEL

The lamp stands perpetual watch before the King. Let it represent your prayers before Him in a Near East chapel. The lamp costs \$15; candles for a year, \$20.



SOOTHING SAINTS

Our lay missionaries are still covering the desert wastes of Jordan. Their "jeep clinic" brings medicine and Christ to a Moslem world. Help these wonderful girls. Anything—\$1 or \$100.

EVA—YVA—BOTH DESTITUTE

Eva, or Eve, was truly destitute when she and Adam lost God's grace. Although rich in grace, Sister Yva, with the Sisters of the Sacred Hearts in Bikfaya, is very destitute in another way. She just began her two years as a novice. She has no one to give her the \$150 each year it costs to keep her. Could you give her \$300 in the next two years in any installments?

BLOCK ROSARY

"Block rosary" groups heed Our Lady of Fatima's warning to pray for peace. In the Near East there are no block rosaries, for she is little known. We are trying desperately to complete



FATIMA BLOCK

our Fatima chapel in Ethiopia to make Her known to unbelievers there. If the block rosary groups would add a \$10 block to their prayers, soon a symbol of peace will rise in Her name.

Near East Missions

Francis Cardinal Spellman, President
Mons. Thomas J. McElhannon, Nat'l Sec'y
Rev. Peter P. Tushy
Very Rev. Andrew Rogosh
Rev. Wm. Keller Dunn
Send all communications to:
Catholic Near East Welfare Association
400 Lexington Ave. at 46th St.
New York 17, N. Y.

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With YOUTH Section

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Man's Hope Of Salvation Lies In God

IN his annual Christmas Message Pope Pius XII delivered another in a series of masterful addresses. The message dealt with both spiritual and material problems of man and declared that humanity's hope for salvation from the ills that plague the world lies in God and "cannot come from production and organization alone."

Because of the importance of the Holy Father's Message we are publishing it in serial form. It makes excellent material for discussion club use. This is the second installment.

ONE knows where to look in social thought for the technical concept of society: it is in the gigantic enterprises of modern industry. We do not intend here to express an opinion on the necessity, utility and disadvantages of these forms of production. Indubitably, they are marvelous manifestations of the inventive and constructive genius of the human spirit.

It is right for the world to admire enterprises that in the area of production and management succeed in coordinating and mobilizing the physical forces of men and matter. And the present age may take legitimate pride in the stable way in which these enterprises are organized and in the often novel and characteristic beauty of their external set-up. But what must be denied is that modern social life should be regulated by them or made to conform to them.

It is, above all, a clear principle of wisdom that all progress is truly such if it knows how to add new conquests to old, to join new benefits to those acquired in the past—in a word, if it knows how to make capital of experience. Now, history teaches that other forms of the national economy have always had a positive influence upon all society, an influence which benefited both the basic institutions of family, state and private property, and those freely formed by men. We may point out by way of example the undeniable advantage which—have followed where an economy based chiefly on agriculture or the crafts has predominated.

Modern industry has unquestionably had beneficial results, but the problem which arises today is this: will a world in which the only economic form to find acceptance is a vast productive system, be equally fitted to exert a happy influence upon society in general and upon the three fundamental institutions of society in particular?

We must answer that the impersonal character of such a world is contrary to the fundamentally personal nature of those institutions which the Creator has given to human society. In fact, marriage and the family, the state and private property tend of their very nature to form man as a person, to protect and render him capable of contributing through his own, voluntary cooperation and personal responsibility to the likewise personal life and development of human relations. The creative wisdom of God is therefore alien to that system of impersonal unity which strikes at the human person, who is origin and end of society and in the depths of His being an image of his God.

The "Depersonalization" Of Modern Man

Today, however, there is no question of hypotheses and predictions, for this sad reality is already with us: wherever the demon of organization invades and tyrannizes his spirit, there are at once revealed the signs of a false and abnormal orientation of society. In some countries, the modern state is becoming a gigantic administrative machine. It extends its influence over almost every phase of life. It would bring under its administration the entire gamut of political, economic, social and intellectual life from birth to death.

No wonder, then, if in this impersonal atmosphere, which tends to penetrate and pervade all human life, respect for the common good becomes dormant in the conscience of individuals, and the state loses more and more its primary character of a community of morally responsible citizens.

Here may be recognized the origin and source of that phenomenon which is submerging modern man under its tide of anguish: his "depersonalization." In large measure his identity and name have been taken from him; in many of the more important activities of life he has been reduced

to a mere material object of society, while society itself has been transformed into an impersonal system and into a cold organization of force.

Widespread Neglect Of The Human Person

If anyone still doubts about this state of affairs, let him turn his gaze upon the teeming world of misery and let him ask different classes of indigent what answer society is wont to give them, now that the individual person is being lost sight of.

Let him ask the ordinary poor man, destitute of every resource, certainly not rare to find in cities, as in towns and rural areas. Let him ask the father of a needy family, a constant visitor to a bureau of public charity, whose children cannot wait for the distant and vague realization of the golden age which is always in the future. Let him put the question to a whole nation whose standard of living is inferior or very low and which, associated in the family of nations with other peoples who enjoy a sufficient or even abundant way of life, waits in vain from one international congress to another for a stable improvement of its lot.

What is the answer which modern society often gives to the unemployed person who presents himself at an employment office, disposed, perhaps, through habit to accept one more disappointment, but not resigned to the unmerited fate of being considered useless? And what is the response to be given to a people who, despite all efforts, have not succeeded in freeing themselves from the atrophying clutches of mass unemployment?

For a long time the constant answer which society has given to these poor people is that their case could not be handled on a personal and individual basis, but that the solution must be found in a new order, to be established, in a system which will embrace all and which, without essential prejudice to liberty, will bring men and matter to a more unified and growing strength of action, thanks to an ever more extensive utilization of technical progress. When such a system will have been realized, they say, the prosperity of all men

will automatically ensue: a constantly rising standard of life and full employment.

Though we are far from believing that the constant reference to the future mighty organization of men and matter is a mean diversion invented by persons who do not want to help, and even recognize that it is a firm and sincere promise calculated to instill confidence, yet we do not see upon what serious foundations it rests, since lessons of present experience point rather to a sceptical attitude toward the chosen system. This scepticism is moreover justified by a kind of closed circle in which the preordained end and the method adopted revolve one about the other without ever meeting and agreeing.

In fact, the intention of guaranteeing full employment with a constantly rising standard of living may well evoke the anxious query, to what degree expansion is possible without provoking a catastrophe and, above all, without bringing in its wake mass unemployment. It seems, therefore, that efforts must be made to attain the highest possible level of employment, but at the same time means must be sought to insure its stability.

No sense of confidence can therefore brighten a panorama over which hovers the spectre of that insoluble contradiction. There is no escape from its spiral, as long as men reckon with only one factor, namely, the highest degree of production. One must no longer consider the standard of living and employment of labor purely quantitative factors, but rather as human values in the full sense of the word.

Whoever therefore would furnish assistance to the needs of individuals and peoples cannot rely upon security as an impersonal system of men and matter, no matter how vigorously developed in its technical aspects.

Every plan or program must be inspired by the principle that man as subject, guardian and promoter of human values, is more important than mere things, is more important than practical applications of scientific progress, and that above all it is imperative to preserve from an unwholesome "depersonalization" the essential forms

Father Quiz on matters Catholic

DO you believe that the prayers in the Baptism and Extreme Unction ceremonies, as well as the Ritual Prayers for the dying, for funeral services, for marriages, should be in the vernacular?

This permission has been granted to France and Germany and presently there is a committee of Bishops of the United States who have been authorized to petition the Holy See for the same permission in this country.

The prayers at Baptism are very beautiful, but are not understood by bystanders who hear them said only in Latin.

The prayers said at the deathbed of the dying are also extremely beautiful and touching, and those on their knees in the bedroom would get much more out of them if they were said in English.

For a long time the exhortation before a marriage has been read in English, explanatory of the Catholic viewpoint, and also prayers in behalf of the wedded couple to bring down blessings on them; and, of course, the couple being married answer in English the questions asked in English concerning the marriage promises.

The Church could permit the language of the country to be used in the administration of Sacraments, but it is very important that a common language be used in the west and in the east where there is question of the Mass.

Christopher Dawson, an Englishman, a writer of many books and

a convert, recently made this comment for publication in a liturgical periodical:

"I believe that the lesson of history is that you cannot have a true religious unity without a common language. It need not be a language which everyone can understand or speak, but it must be recognized as a common standard and ideal and it must be the official language of the liturgy and of theology. Without this the forces of nationalism and racialism become too strong for unity. We saw this 1500 years ago in the age of the great heresies and again in the age of the Reformation. It stands to reason that, if the vernacular becomes the religious language, the Germans will read German theologians, and the Russians, Russian ones, and the English and Americans English; and in this way national differences will find their way into theology and worship."

It is not that the common language must necessarily be Latin; this is an accident of history. The important point is that there should be a common language of some kind. This language is much more than a mere sign of unity; it is the instrument by which that unity is realized intellectually and psychologically."

of the social order which we have just mentioned, and to use them to create and develop human relationships.

If the forces of society are aimed at this end, they will not only realize one of their natural functions, but they will help greatly to relieve the necessities of the moment. For the forces of society have the task of encouraging full and reciprocal solidarity among individuals and among peoples.

To Be Continued

A Gaelic Morning Prayer

O God and O Virgin Mary
Who hast brought me and my children
Safe from the death of sleep last night
To the bright dawn today,
May ye bring us safe
From every single danger
And may ye save us from the enemy
Both of body and soul. Amen.—

Perpetual Help



GOD LOVE YOU

Most Reverend

Fulton J. Sheen

POLITICS is the major interest of the modern world. But it was not always so. In the first few centuries it was theology. One of the early Fathers of the Church had to ask his people not to discuss the Hypostatic Union in barber shops. In our times the discussion of politics could be profitable, if it were seen through the eyes of Christ; then politics becomes love of the missions. The international problem is basically a mission problem.

Take for example the present persecution of the Jews in Czechoslovakia. This crime is added to the crime of persecuting Christians to impress the Moslems and to assure them that Russia has abandoned Israel in order to win the favor of the Moslems. The Kremlin has been receiving reports for months that Moslems believed the Soviet regime was Jewish—which is not true. To eradicate this impression, the Soviets have embarked on an anti-Semitic policy in order to win the Moslems and thus take over Africa.

This throws a double burden on Christians; first, they must protest against this torture of the Jews; second, they must begin doing something for the 374 million Moslems that stretch from Russia itself through Africa, Mongolia, China and Indonesia. The Moslems believe in God; therefore, they are closer to the Christian world than to the atheism of Communism. But the Bolsheviks are pretending not to be atheistic, stressing only the love of Mohammed in order to blind the Moslems before destroying them.

Our Western politicians have not understood the Moslem power problem because their thinking is geared to nations such as Pakistan, or Iran or Egypt, and not to religions. But Moslemism is a religion and as such overflows national boundaries, races and colors. They hold the balance of power between the Christian West and the anti-God Russia. Our Western governments have not seen the importance of the Moslems. The only two who have seen it are the Church and Russia. Russia is sending its missionaries to the Moslems; we must send ours. Who will win them? The Cross or the Hammer and Sickle.

Ever since the Incarnation, Christ moves through human natures: first through the human nature taken from Mary; now in a lesser degree through our human natures. Whether Christ educates the Moslems, digs wells for them, and preaches to them the Gospel depends on our sacrifices—the offering of our human natures on the cross of sacrifice to save their souls. Translate your interest in politics to interest in the Missions. Have you any old gold? Any diamonds in a vault you have not worn for three years? Why not send them for the Holy Father's Missions. Remember that The Society for the Propagation of the Faith is a Pontifical Society; that is to say it is the Holy Father's own mission society.

See what others are doing . . . GOD LOVE YOU to Mrs. E. S. who gave up a movie and sent \$1 so she might aid an orphan . . . GOD LOVE YOU to R. C. for 10c. "I asked my daddy for 10c to buy ice cream. He gave it to me and then told me about the missions. Instead of buying the ice cream, I want to make a sacrifice to show God that I love Him very much." . . . GOD LOVE YOU to Mr. and Mrs. J. K. for \$10. "My husband is in Korea and I have just begun receiving allotment checks which I am putting in the bank to buy furniture. But until he comes home, I have suggested that we send \$10 out of each check to the Missions and he is all for it." . . . GOD LOVE YOU to B. M. who sent the Missions the \$2 she received as a gift . . . GOD LOVE YOU to Mr. J. F. G. for \$10. "I was going to buy a book but maybe the Missions could use some books in my name."

At your request and a \$2 offering to the Missions, we will send you a World Mission Rosary blessed by me.

Cut out this column, pin your sacrifice to it and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 199 East 38th Street, New York 16x, New York or your Diocesan Director.

Book News, Notes And Reviews

Briefs

QUARTERLY Christopher Awards were presented recently by Father James Keller, M.M., to Clare Boothe Luce for *Saints for Now*, and to H.F.M. Prescott for *The Man on a Donkey*.

Pointers for parents in the selection of books for their children can be found in the recommendations of the experts who participated in a recent conference on "Reading in the Family" in New York. Dr. Frances Ilg, child psychologist from the Gesell Institute in New Haven, said: "We don't realize how early an interest in books begins with children. At 8 or 9 months, they will pick books out from their other toys. The young pre-school child likes tactile books, and, in this field, Pat the Bunny (Simon and Schuster), is at the top of the list."

Very young children, said another reading specialist, like simple line drawings and primary colors and enjoy hearing poetry. Regarding illustrations, it was stated too that the pre-school child likes modern drawings, but older children prefer realistic pictures.

Other books recommended by Dr. Ilg for the pre-schooler are *The Golden Dictionary*, Beatrix Potter's classic, *Peter Rabbit*, and Lois Lenski's books about the Small family (Oxford).

VIRGINIA BECK SMITH

The reasons for these selections, she said, is because the small fry like books about small things, or with tiny pictures. "No two-year old's library is complete," she commented, "without *Good Night Moon*!"

The two-and-a-half year-old, whose attention span is about 20 minutes, likes books about broken objects that have been fixed, but the three-and-a-half year-old is bothered by broken things and pictures that haven't been completed on the same page. For this age she recommended *Curious George* (Houghton Mifflin), *To Think That I Saw It on Mulberry Street* (Vanguard), and *McElligott's Pool* (Random House).

Among books with as much parent as child appeal she listed the books by A. A. Milne (*Winnie-the-Pooh*, etc.) published by Dutton, *Hobbit* (Houghton Mifflin), *Mary Poppins* (Harcourt, Brace) and the books by E. Nesbit (*Coward-McCann*). The seven-year old, concluded Dr. Ilg, is attracted by fairy tales as well as stories about magic.

Lothrop, Lee & Shepard have issued a second printing of Joan Gale Thomas' *Our Father*, reported to be especially successful in the Catholic edition for young children.

Henry Suso, Mystic... Poet

HENRY SUSO, by S.M.C., Templegate Publishers, Springfield, Illinois, pp. 167, \$2.25.

Blessed Henry Suso was a Dominican mystic and poet who lived 600 years ago. This is a classic account of his life in fourteenth century Germany.

Although by nature shy and withdrawn from worldly concerns, Friar Henry was embroiled in more difficulties than the hardest extrovert. An evil woman tried to ruin his reputation; his sister fell into sin and he went to rescue her; he met a murderer in a lonely forest and was chased from town as a well poisoner, unjustly of course. His exterior life was a turbulent sea of troubles and yet inwardly he attained the secret of peace he so eloquently expressed in such works as *The Little Book of Eternal Wisdom* and *The Colloquy of the Nine Rocks*. He preached widely throughout the Rhineland and Ruhr and was a noted director of souls.

There are judicious selections from Blessed Henry Suso's writings set within an excellent summary of German mysticism with its sources back to Master Eckhart under whom Friar Henry studied in Cologne. This is also a fine study of the religious and temporal life of medieval Germany. The author is an English Dominican nun, Sister Mary Catherine Anderson. She is prioress of a convent in Essex, England. Under her initials, S.M.C., she also wrote *Brother Petrus's Return*.

Sin Is Real... And Terrible

Continued from page 1

But there is such a thing as sin. We know it. We sense it when we have done wrong. It's possible, of course, for us to pervert our conscience; nature always puts a callous at points of friction. But let one of us strike his mother or his father, and we shall know at once that we've done a terrible thing. There are other crimes—sins beyond argument—that may not even be mentioned among Christians. They form the unsavory sauce topping so many of our present-day novels—spicy and pungent only because they are still brutal enough to shock the sensitivities of even our ultra-refined, highly-educated pagan contemporaries.

Power Of Darkness

By sin, death entered into the world. And the power of darkness reached its climax when God Himself permitted His sacred body to be nailed on high, a sublime pointer, showing us the wickedness of sin and pointing the way to eternal life.

What is sin? Well, it can easily be said. Sin is the deliberate turning of our backs on Almighty God. Sin is the preference of ourselves to God—the election of our own will to the will of God. It is self-idolatry. It's treason.

At baptism, when we needed divine grace and were begging for eternal life, we promised God to love Him and to keep His law; at confirmation, we promised to fight for our Saviour like good soldiers; and in Holy Communion, we received our God in the most intimate union divine ingenuity could contrive. When we think of all this, then the repulsive face of sin begins to show beneath its tawdry appeal.

We are temples of the Holy Ghost, with the Divinity actually living in our souls—Father, Son, and Holy Ghost. We are at every moment dependent on the Almighty for our very being. If for an instant He were to withdraw His support, we would lapse into

to the English-speaking world. The book is an extraordinary picture, drawn skillfully, of a woman in whom were combined truth, goodness and beauty to a degree rarely matched. For students of Spanish there is the added lure of thirty-four pages of Sor Juana's poetry in the language in which they were written.

the nothingness from which He created us in the beginning.

Sin is a running sore, a stinking chancre. If there are no words to describe virtue, what can describe sin? And if eye hath not seen, nor ear heard, the delights of Heaven, then be sure, too, that neither hath eye seen nor ear heard the torments of hell.

By sin, we desecrate our soul. We turn to Christ in our heart and roughly put Him out—put Him on the pavement, so to speak: Christ, the delight of the angels, the brightness of eternal life, Him whom we had invited into our hearts in the first fervor of our childhood—our Saviour and our Judge!

A Type Of Sacrilege

There is no one of us, even if he were the worst of sinners, who would defile one of our churches by so much as spitting in one of its corners. Much less would anyone think of abusing the Sacred Host.

Yet that is only the translation of spiritual wreckage into concrete language.

And if we need God's help to raise our arm, even to crook a finger, shall we force the Almighty to stand by us, to guide our tongue through tales of scandal, to nerve our body for the fever of impurity? We do just that when we sin. Because, for some mysterious reason, God does not immediately blot us out when we sin. He has given us free will, with its terrible power of violating His ordinances.

The thing becomes still more vicious in the light of our friendship with God. We are Catholics, sharing in the sacramental life. We are "a chosen generation, a kingly priesthood, a holy nation, a purchased people." Non-Catholics don't know the Lord as we do. If the Israelites had their God as a pillar of fire at night and a cloud by day, we have Him as He is—the Lord of hosts and the King of kings, enthroned on our altar.

What could He do for us that He has not done?—and how do we requite His love? By handling Him vinegar and gall to drink! "For if my enemy had reviled me," He writes in Sacred Scriptures, "I would verily have borne with it. And if he that hated me had spoken great things against me, I would perhaps have hidden myself from him. But thou, a man of one mind, my guide, and my intimate, who didst sit at my banquet!"

We have sinned, all of us. There have been times when we preferred some present delight to the more remote, less striking appeal of our eternal home.

"What do it profit a man if he gain the whole world, and suffer the loss of his own soul?—or what exchange shall a man give for his soul?"

We knew all that. We thought it over. We made feeble efforts to pray. But we didn't want to pray; we would not—because we didn't want Heaven. It was too far off. All we wanted was the present pleasure. The rest could wait...

A Good Confession

Yes, we have sinned, all of us. And may God be merciful. But if there is anyone reading this, whose conscience is burdened with sin, he has only to make an act of contrition. God is where He is wanted. Then, at the next opportunity, next Saturday or before that; even, go to confession. Our Lord gave His Church the power to forgive sins. We can rinse our souls in the healing waters of grace. We can air the tabernacle of our heart and put Christ back there, into His rightful home—the dwelling place He loves above all others.

Lay the axe to the root right now. Go to confession. Declare your sins before God and His Church. Then, with your own sincere sorrow and the firm intention of never again preferring your will to that of Almighty God—with these dispositions on your part, the absolution of the priest will set you free of sin, will make you a friend again of Jesus Christ, and an heir of life everlasting.

This Is English?

English, as foreigners write it, can be confusing. During the last war the Brothers of Mercy in Milan put up an offering box where the GI's would be sure to see it. The sign on the box read:

An apele to Charitables

By the Brothers (so called of Mercy)

For their hospital.

We harbour all diseases and

Have no

Respect for Religion.—Grail

Rebound

A spectator was once watching a young boy go through a remarkable routine on figure skates—the front and back roll, the grapevine and the slide and other tremendous feats. Surprised that one so young could master such difficult figures, the spectator finally went up to the boy and asked: "How on earth at your age, did you learn to skate so magnificently?"

"By getting up every time I fell down," was the boy's reply.

—Precious Blood Messenger.

Consider These

Benefits:

- ... Lifelong interest payments.
- ... High rate with safety.
- ... Investment in Mission work.
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Her Secret Told In

Life Of The Little Flower

LIFE of the Little Flower, by Msgr. August Laveille, McMullen Books, N. Y. 376 pp., \$4.

Few saint's lives have had the appeal of St. Therese of Lisieux. Her own autobiography has led legions to her, not to mention the many biographies which are continually being written.

Msgr. Laveille's biography is not a new one. It is a reissue of a work written over 25 years ago, but revised, with the addition of pertinent new data. Msgr. Laveille, an historian and author of numerous lives of saints, was requested to write the life of the Little Flower by her sister, the Rev. Mother Prioress of the Carmel of Lisieux. All documents and records pertaining to Therese's life were at his disposal, in addition to his being personally acquainted with most of the persons intimately connected with her.

As befits the saint of simplicity, this biography is written simply, while at the same time bearing

the approval of theologians and of the three Carmelite sisters of the Little Flower. It is replete, of course, with her own testimony, taken from her letters and from that beautiful classic of spiritual literature, *Histoire d'une Ame*.

The secret of the Little Flower's holiness lay in the method of Spiritual Childhood which she explains in her own words:

"I cannot make myself greater; I must bear with myself just as I am with all my imperfections. But I wish to seek a way to heaven, a new way, very short, very straight, a little path. We live in a century of inventions. The trouble of walking upstairs exists no longer; in the houses of the rich a lift replaces the stairs. I, too, would like to find a lift to raise me to Jesus, for I am too little to ascend the steep steps of perfection... Thine arms, O Jesus, form the lift which will raise me to heaven. For this I have no need of becoming greater; on the contrary, I must remain little and become even smaller."

'The Tenth Muse'

Story Of A Great Woman

THE Tenth Muse by Fanchon Royer, St. Anthony Guild Press, Paterson, N. J., 179 pp., \$2.50.

The fascinating story of a woman who was as brilliant as she was beautiful is told for the first time in English in Fanchon Royer's biography of Sor Juana de la Cruz. Born 300 years ago in a remote Mexican pueblo, Juana de Asbaje y Ramirez was to receive the acclaim of the intellectual world of her time and to become one of the women wonders of all time. It was said of her: "She had knowledge of everything, she wrote of everything and upon everything she left the seal of her undeniable superiority."

Sor Juana's passion for learning began at the age of three when she started to read. At eight she had mastered Latin grammar after 20 lessons. Her youth was spent as a lady-in-waiting to the Marquesa at the palace of the Viceroy of Mexico where she charmed all by her engaging personality and beauty. When the girl was 15, the Viceroy called in 40 of the most learned men of Mexico to test her knowledge in their respective fields, and they marvelled at her proficiency.

She became a Jeronymite nun in 1609. Her cell became "a sort of academy, filled with books and the instruments of music and mathematics." Independently Sor Juana arrived at some of the sci-

entific principles evolved by Newton and Bacon. Perhaps her greatest fame lay in her poetry. The greatest index of her genius, however, appeared in her refutation of the premise of a sermon by one of the most noted European Jesuit preachers of the period. La Carta Atenagorica, the text of which is printed in the book, is a masterly piece of logic and literary skill. Although it brought her world renown, it was also the cause of her gradual and eventually complete retirement from the pursuit of knowledge and her total devotion to the spiritual life. "If we are to live such a little while," wrote Sor Juana, "of what use is it to know so much." Then began a period of rigorous asceticism. So great was her example, always persuasive because of her genius and grace, that many followed her, including the archbishop of Mexico, who sold his library, jewels and other valuables. One biographer commented: "So we see that even of sanctity, Sor Juana made a school." Weakened by her mortification, she fell victim to the plague and died in 1665 at the age of 44.

Considerable gratitude is due Miss Royer for bringing across the border from Mexico this life of "one of the great women of the world." It is remarkable that it has taken so long for the remarkable nun-scholar to be introduced

Our Theme: The Conversion Of St. Paul

This discussion deals with article on page one. Be sure to read it carefully.



Questions Addressed To The Class

Where is Damascus?

CLASS: It is situated 100 miles north of Jerusalem, just north of Palestine and Syria.

Are the people of Damascus Jews or Christians at present?

CLASS: No. Jews and Christians constitute only a small minority. Most of the population is Moslem. The Mohammedans have more than 300 mosques in that city.

Has the place of Paul's baptism been preserved?

CLASS: Yes. It was converted into a

Christian chapel, built in the form of a cave. So is the wall on Straight Street over which St. Paul was let down to the crowd in a basket by friends.

Can you tell of some of the other things St. Paul endured in his missionary journeys?

CLASS: They are related by Paul himself in his second letter to the Corinthians from the 19th verse of the eleventh chapter to the ninth verse of the twelfth, and used as the Epistle on Septuagesima Sunday.

What do we mean when we say that St. Paul became the Apostle of the Gentiles?

CLASS: We mean that he labored among

those who were not Jews, and all who were not Jews were called Gentiles.

Did St. Paul ever meet St. Peter?

CLASS: Yes. They met several times. St. Paul tells of visiting him in Jerusalem and remaining with him for many days. As a Bishop he was reporting to the Chief Bishop, his Pope, Peter. But towards the end of his life he went to work with Peter in Rome.

If Nero's persecution was on at that time how could they work in the city of Rome?

CLASS: They lived in the Catacombs

under the city of Rome with thousands of Christians who prayed and attended Mass together. All of them expected ultimately to be caught and martyred.

How did St. Peter and St. Paul die?

CLASS: St. Peter was crucified. He asked to be crucified head downward because he was not worthy to be crucified in the same manner as his Master. St. Paul was beheaded. The great Basilica of St. Peter's, Rome, is built over St. Peter's Tomb, and outside the walls of the city of Rome is also a beautiful majestic church dedicated to St. Paul.

Subject: Conversion Of St. Paul

Continued from page 1

Jerusalem." The Bible says that he "breathed out threatenings and slaughter against the disciples of the Lord" (Acts 9:1-2).

But, bitter as he was, Saul was converted before he reached Damascus. This whole story is told in the ninth chapter of the Acts of the Apostles. Read it at your Study Club or in high schools.

The Christians of Damascus had heard of Saul, their arch-enemy, and were surprised that he was now knocking at the door of the Church for admission. But Christ told the one who was to baptize Paul that He would use him as "a vessel of election" to "carry My name before the Gentiles and Kings and the children of Israel. For I will show him how great things he must suffer for My name's sake" (Acts 9:15-16).

After this conversion was learned in Jerusalem, the Jews "consulted together to kill him . . . and they watched the gates also day and night that they might kill him" (Acts 9:23-24).

Joint Feast Day

Much of the Acts of the Apostles has to do with the missionary journeys of St. Paul—the former Saul, the persecutor of Christ's Church. In the city of Damascus they still show tourists the place where St. Paul was baptized. The high wall still stands, over which he tells us he was let down in a

basket by Christian friends when their enemies were after him.

St. Paul was called "the Apostle to the Gentiles," as Peter was called "The Apostle to the Jews." Both of them worked among Jews and Gentiles, but St. Paul carried Christ's message chiefly to those who were not Jews. All who were

not Jews were called Gentiles.

In his latter days St. Paul joined St. Peter in Rome, and with him became a martyr for Christ. Paul was beheaded and Peter crucified head downwards on the same day and, therefore, we observe a common feast in their honor on June 29.

St. Paul had been sincere in his persecution of the Christians, and since his time the Church has had many converts from among those who had been her most vehement enemies—but sincere. Today most enemies of the Church are not sincere. Either they could know better by impartial investigation or they do not want to know better.

Every day you should pray for the conversion of some definite individual who, if he used the same zeal for the furtherance of Christ's cause as he now spends to check the Church's influence, might be changed from a Saul to a Paul. For example, Stalin or Tito.

Charity Is Not Enough

"It is the duty of all as far as possible to mitigate the distress, to sweeten the sorrow, and to relieve the anguish of their brethren. Charity, indeed, can remedy to a certain extent many unjust social conditions. But that is not enough, for in the first place there must be justice which should prevail." —Pope Pius XII, in *Evangelii Praecones*.

Brother Michael's Quiz

READ this week's installment of BROTHER MICHAEL'S MAGIC carefully. Then try to answer each of the following questions. You may use your catechism to help find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor; and if you get less than two right Brother Michael is ashamed of you!

1. What is the subject of Lesson Eight in the Catechism?
2. What were the chief sufferings of Christ?
3. When did Christ die?
4. Where did Christ die?
5. Where did Peter go after Christ died?

You will find the correct answers to these questions on Page 11.

Sister Says

We Are All 'Chosen'

CECILIA WADE

Dear Jane:

At last somebody has discovered a talent in me! All this time I have been waiting about being so ordinary, and then just this week Sister Margaret said to me: "Anne, you have a positive talent for making people feel at home with you."

"I did not know I had a talent for anything," I said honestly. "For making people feel at home with me, Sister? It doesn't sound like a very big talent, but then a talent is a talent, and when you are just average in everything, the way I am, you are pleased with even the discovery of a very small one."

Sister said being just average in everything is really a special favor from God. She says the "just average" people are truly blessed because other people feel comfortable with them. They arouse no envy, and others do not suffer in comparison. I told Sister what Daddy said about it being fine to be average in everything but my spiritual life, and in that I should try to be above average.

"You have a remarkable father," Sister said gravely. "He does have a way of stating truths. By the way, Anne, how did you like that book you got from the library?"

She was referring to "The Chosen," a novel about five boys who went to the seminary to test their religious vocations. The author is Father E. J. Edwards. I told her how enthusiastic I was about it, and of course that led to a vocation discussion.

Sister says that every Catholic is

"chosen" by God to be a missionary in his daily life, whether or not he or she is chosen to be a priest or sister. "You, Anne, with your faculty for making others feel at home with you, should use that God-given talent to make people feel at home with you in the Catholic church. You are so average and so easy to be with, and if you know and then take a non-Catholic to Mass with you good results may be obtained. You who are very average young people have just what is needed to attract others to Christ."

I never thought of it that way, but it is pretty wonderful to know I have a "talent." As a start, I invited the girl who works at the drug store to go to Mass with me next Sunday. We always talk together when I am buying something there. It was easy to bring up the subject, and she accepted my invitation most gratefully.

Till next week,
Anne

Trek Toward Light

We are trying to forge a new world quickly before the old one collapses, and for that we need depth of vision, dynamism and key people who can lead the masses who are already too confused to think for themselves.

You do not get dynamism from watering down your doctrine . . . You get dynamism from the greatest possible fullness of truth and light, even if that is embodied in only a few people.—Peter Michaels, in *Integrity*.

YOUTH section

January 25, 1953

OUR SUNDAY VISITOR 7

He Had A Knack Of Making Things Clear

SAINT Francis de Sales—whose feast we celebrate on Thursday of this week—has been named patron saint of all Catholic writers. He is a good model for those who want to write for Catholic publications, because he had that knack—which must be God-given—of making things clear to his readers. A prodigious writer, he could take difficult subjects and make them clear to the average reader.

Take his succinct rule for living, as an example. As a priest, Saint Francis decided that there was only one way to live. Instead of setting down a long and complicated list of rules, he summed up his directions in a couple of sentences. "I will make every moment of the day a preparation for Holy Mass, so if anyone asks me, 'What are you doing at this moment?' I can truly answer: 'Preparing to offer Mass!'"

Take a close look at your own worst fault. Can you imagine ever yielding to it if you so lived that at every moment you were preparing for Mass? It's a whole rule of living wrapped up in a single idea.

Saint Francis was a powerful speaker. So great was his attraction that during his last stay in Paris, he was obliged to preach a sermon every day in order to let all those hear him who wanted to. Yet he summed up great sermons in a few words, too. "To speak well, we need only to love well" was his rule.

Writings Still Fresh

In one of his major works, he tells people how to lead a good life. Penance is necessary, he warns, but penance must be performed because we love God. Fight against our lower nature, says Saint Francis, then join our wills with the will of God. He warns us that it is merely our duty to live a life of loving, simple, generous and constant fidelity to the will of God. And as for a model? Francis recommends Christ: "You will study His countenance, and perform your actions as He did." A simple rule, if we would just follow it.

Is it asking too much for people to live as if they were always preparing for Mass? Always following the example of Christ? Saint Francis de Sales had no use for people who thought so. "It is an error, even a heresy," he wrote, "to hold that piety is incompatible with any state of life." He could be very

positive when it came to sanctity. So much of what Francis wrote sounds as though he were writing for the modern age (which is always a quality of good writers.) But he was born 385 years ago, in the Duchy of Savoy, which is now a section of France close to Switzerland. He came from an aristocratic family and received a good education, largely under the Jesuits. He finally received several degrees and became a lawyer, destined—it seemed—to follow his father's wishes that he go into government. But Francis had made his

mind up to become a priest. That started an argument which also has modern overtones. Francis' father struggled for a long time, probably with the same impression that present-day parents have that he was "losing" his son to the priesthood. Fortunately, his father yielded with this same observation, "Who am I to resist God?" Francis moved ahead in the Church, and after several notable conversions, he was called to Rome for an interview. Pope Clement VIII examined Francis carefully, and then said, "Drink, my son,

from your cistern, and from your living wellspring; may your waters issue forth, and may they become public fountains where the world may quench its thirst."

The Pope was speaking of Francis' ability to convey ideas, and he soon gave evidence that the Pope had judged him correctly. He became the Bishop of Geneva, although he had to live in Annecy and not in that city, because his territory was controlled by the Calvinists. As Bishop, he travelled widely and wrote frequent letters of instruction. He started instruction classes for the people of his diocese. He preached sermons of

great force and beauty. He set forth regulations for the clergy to follow. With Saint Jane Francis de Chantal, he organized the Sisters of the Visitation. (Several other orders, including the Salesians of Saint John Bosco, were formed under his patronage later.)

On a visit to France in the year 1622, Francis suffered a stroke while occupying a poorly furnished room in the Visitation Convent—the room of a gardener, at his own request. He received the last Sacraments, said over and over, "God will be done. Jesus, my God and my all!" and died at the age of 56. The people of Lyons, where he died, wanted to keep his body, but it was returned to Annecy—with his heart left behind in Lyons. At the Visitation Convent in Annecy, where he lies buried, many favors have been granted at his tomb.

In addition to letters, sermons and instructions for the clergy, Saint Francis de Sales left behind him a great many leaflets, which he had distributed in places where the people were afraid to come out openly and hear him preach.

He wrote a major work in defense of the Cross, explaining the Sign of the Cross, veneration to the Crucifix, and devotion to the True Cross. He wrote another work in which he made the statement that it was heresy to say anyone could not be pious. This book, called a masterpiece of psychology, was translated into almost every known language while the saint was still alive.

There is no need to list all his writings, except to say that they were extensive. Some of his sermons he wrote down; others were copied by those who heard them. When Pope Pius IX declared Francis a Doctor of the Church, he termed Francis "The Master and Restorer of Sacred Eloquence."

Critics have been praising Saint Francis ever since. The patron of Catholic writers left plenty of evidence that he had a strong and lucid pen, and a devout one, too.

VERA B. and LOUIS C. FINK

A Word To Non-Catholics

'The Test Of The Pudding ...'

MICHAEL MONDAY

A VERY sensible maxim, to be sure: The test of the pudding is in the eating. Stew it, bake it, or boil it. Use milk or turpentine, shoe-buckles or raisins—it will all show up in the eating. And science has taken great strides on just that principle of experiment and test. Inquire, discuss, and speculate as you like; the result will prove the truth.

Applied to religion, though, the matter is quite otherwise. We make our pudding here, you see, but then we don't eat it until we get to the other side. Not until we have shed our bodies and arrived on the shores of eternity shall we get a taste of the pudding we have cooked up for ourselves by the use of our time here on earth.

While it's wonderful to speak of free inquiry, free discussion in matters religious—and we Catholics enjoy it as much as our non-Catholic neighbors—there are certain limits beyond which it is neither prudent nor safe to pass. We believe that God equipped our Church with an eye for the incontrovertible essentials in religion—a sort of fence hedging the field of truth from the wilderness of error, so that we have evolved this formula for our guidance in religious thinking: In doubtful matters, liberty; in essential matters, unity; in all things, charity.

If God had not left a mechanism for safeguarding the essentials, we might end up on the other side with a pudding made of turpentine

and sprinkled throughout with shoe-buckles. But then, alas, it would be too late to start in on a fresh pudding.

That knife by which we believe our Church cuts truth from error, is known as "infallibility." When Jesus promised the Apostles and their successors His special help ("and lo, I am with you always, even unto the end of the world"—Matthew 28:20), we believe that that special assistance included freedom from false teaching in essentials—an assistance granted personally to St. Peter and his successors when Jesus said to him, "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32).

Our faith tells us, then, that when the body of Catholic bishops throughout the world, in union with their chief, our Holy Father, teaches something as revealed by Jesus, in virtue of that "infallibility" pledged to the first Pope, they simply can't be mistaken.

My Rosary

Walter Pieschel

Age 15,

Marianist Preparatory,
Beacon, New York.

I kiss the cross and bless myself,
And then with love I pray the
creed,

The Pater, Aves, then I lisp
And thus I pray to God and
plead.

The guide book parents have wanted for years!

"Sex - Character Education"

Explaining the facts of life to the young

Upon parents rests the primary and inescapable obligation of explaining sex to their offspring. But when children ask about sex, they are often met with evasions, postponements, fairy tales and other forms of deception.

WHY? Because, parents admit, they don't know HOW to explain sex simply and clearly to their children.

This volume, just published by Our Sunday Visitor, is designed to meet the keenly felt need of parents for methods of unfolding the pertinent facts of sex to their children—from the time at which they first begin to ask about birth until they are ready for marriage.

When the meaning of sex is explained to the young in a wholesome and reverent manner, they are quick to understand its sublime function and to view it with reverence as a divine endowment.

Children who learn about sex from the reverent lips of parents are spared many a headache and heartache. They learn to have respect for their own sex and reverence for the other sex. They see sex as the Creator has designed it. They start life with an enormous advantage over their companions, handicapped by ignorance and distorted conceptions traceable to the silence of their parents.

This new volume has been prepared to enable parents to discharge this important task with pleasure and success. In its eighteen chapters more than a dozen outstanding authorities give each reader the advantage of their experience and success in teaching the Christian aspect of sex to young people.

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SPECIAL FEAST DAY — JANUARY 31 — (St. John Bosco)
—The feast day of St. John Bosco, patron of Youth, is celebrated by the Church on January 31. This photo is taken from the shrine of the saint at the Salesian house, New Rochelle, N.Y. John Bosco, founder of the Salesian order, was born in Piedmont, Italy, in 1815 and died in 1888. He was canonized in 1934 by Pope Pius XI.



JESUS PREACHES TO THE PEOPLE IN HIS HOME TOWN, NAZARETH.



ON THE SABBATH, HE BEGINS PREACHING IN THE SYNAGOGUE.



HIS HOME PEOPLE MAKE IT PLAIN THAT THEY DO NOT BELIEVE IN HIM.



BECAUSE OF THE PEOPLE'S UNBELIEF, HE IS ABLE TO WORK BUT FEW MIRACLES.



A FASCINATING DANCE!

I WILL GIVE YOU WHATEVER YOU ASK!



NO, ASK FOR THE HEAD OF JOHN THE BAPTIST!

HEROD, DELIGHTED, HAS PROMISED TO GRANT ANY REQUEST SHE MAY MAKE.



THIS IS A TERRIBLE DEMAND! BUT I MUST KEEP MY PROMISE

SHE DEMANDS THE HEAD OF JOHN THE BAPTIST.



JOHN'S DISCIPLES BURY HIM WITH HONOR.

ST. KENTIGERN *and the* ROBIN



KENTIGERN IS THE SMALLEST OF YOU ALL. YET, WHEN I WANT THE ANSWER TO SOME PROBLEM, I ALWAYS HAVE TO ASK HIM.

KENTIGERN IS FATHER SERVAN'S PET!

SOME CHILDREN DON'T WAIT UNTIL THEY GROW UP TO BECOME SAINTS. THIS IS THE STORY OF A BOY WHO WAS A SAINT - AND SOME OTHERS WHO WERE NOT!



EVEN IN CHOIR PRACTICE -

YOU'RE OFF PITCH AGAIN. KENTIGERN, GIVE THE BOYS THE TRUE PITCH -

KENTIGERN! KENTIGERN! IS THERE ANYTHING THE LITTLE SMARTY DOESN'T KNOW?



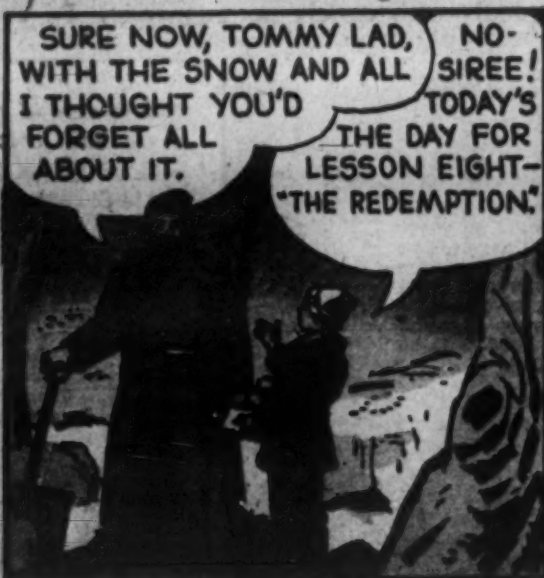
WE MUST DO SOMETHING TO SHOW THAT KENTIGERN UP!

YES - BUT WHAT?

BROTHER MICHAEL'S Magic



HERE I AM, BROTHER MICHAEL. I HAVE MY CATECHISM.



SURE NOW, TOMMY LAD, WITH THE SNOW AND ALL I THOUGHT YOU'D FORGET ALL ABOUT IT.

NO-SIREE! TODAY'S THE DAY FOR LESSON EIGHT—"THE REDEMPTION."



MENTAL MAGIC WON'T KEEP US WARM. SO WE'LL DO A BIT OF SHOVELING ON THE SIDE. GET YOURSELF A SHOVEL.

SURE, BROTHER.

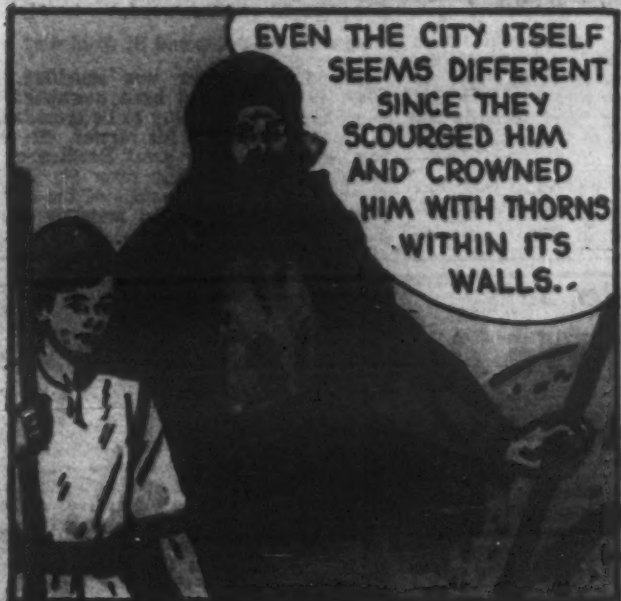


NOW YOU JUST KEEP ON SHOVELING AND SOON YOU'LL BE SEEING HOW IT WAS AS YOU WALKED THE PALESTINE ROAD ON THE SUNDAY FOLLOWING GOOD FRIDAY WHEN THE SAVIOR DIED...



UNCLE CLEOPHAS, WHY ARE WE GOING TO EMMAUS?

CHIEFLY BECAUSE I CAN'T BEAR TO STAY IN JERUSALEM SO CLOSE TO GOLGOTHA WHERE THE MASTER WAS CRUCIFIED AND DIED.



EVEN THE CITY ITSELF SEEMS DIFFERENT SINCE THEY SCOURGED HIM AND CROWNED HIM WITH THORNS WITHIN ITS WALLS.



YOU SAW IT ALL, DIDN'T YOU, UNCLE?

ALL EXCEPT HIS AGONY OF SOUL AND HIS BLOODY SWEAT THE NIGHT BEFORE. ONLY PETER, JAMES AND JOHN SAW THAT.



PETER IS STAYING IN JERUSALEM. MAYBE JESUS WANTED US TO STAY TOO.

IT DOESN'T MATTER. HE IS DEAD. IT IS ALL FINISHED!



SHHH, UNCLE, SOMEONE IS COMING!



WHERE DID HE COME FROM? NO ONE WAS FOLLOWING US A MINUTE AGO.

MAYBE IT'S A SPY — FROM THE SANHEDRIN. THEY'LL ARREST AND CRUCIFY US, TOO. LET'S RUN!



NO. LET'S WAIT FOR HIM. I HAVE A SWORD.

NEXT WEEK:
THE STRANGER SPEAKS



Father Conroy Talking

Your Chance

"I READ in your article last week that you were impressed with the way the youth of the country came through on that Immaculate Conception Triduum. I am a teenager and it made me happy to read it. We catch the heck for everything that goes on these days and it is good to see that someone stands up for us once in a while and gives us credit for some good things we do.

"Sometime in your column why don't you say a word about the bad example that we teenagers and children get every time we turn around?

"There's a lot in the papers about teen-aged drinkers and drinking but where do you suppose a lot of these teenagers learn about drinking? Not in beer joints, even though it's not hard to get beer in one of them. Those guys don't have any way of telling how old you are if you really want to fool them. But most teen-agers learn to drink right at home.

"It's not that the parents actually give them the stuff but with all the parties folks throw, the kids see a lot of drinking—and I mean drinking! If you want to know it, that's why a lot of kids are hanging around on the streets at night. The parents want to put on a whing-ding. (I'm not sure how you spell this. It means a big drinking party.)

"They're going to have some friends over. The kids get sent out to a show and maybe they've seen the show. They don't go but just hang around the Drug Store—and get in trouble. And when they come home late the party's going good and then they see some sights. A couple of evenings like that are bad enough, but when it happens over and over can't you see why some kids get off the beaten trail?

Who Starts 'Em?

"And then there's a fellow who runs around with our bunch once in a while. He knows his mother goes out with another guy and he's about to go nuts. What can you do about that?

"The other day one of the guys was telling us a pretty rough story and he wound up with saying that he knew we'd like it because he heard his pop telling it at home. The story is still making the rounds and the last time I heard it, it was twice as long and twice as bad. And who started that story?

"Of course I guess I should be the last one to gripe about all this. My folks don't do any of these things. If they have a party at home, it's not like the parties I've just talked about. And there's one thing for sure, my Dad never tells any off-color stories around the house—and no one else does either. He told me once if he ever caught me telling any of those stories I'd be awfully sorry. Same with cussing.

"But the reason I wrote is because I was so glad to see that column of yours. I think you are right, Father Conroy. There are a lot of good kids who are trying to do the right thing and they need encouragement. But I just thought I'd add some of the reasons why kids get off the beaten trail and why we can be proud of a lot of other teen-agers who are being good in spite of all the bad example they see around them."

We'll let the above letter speak for itself. We want to add only this: Some day you teen-agers—including the above writer—are most likely going to be parents. Perhaps the good Lord is just letting you know how important it is to be parents. And if you don't like some of the things parents are doing—you'll get your chance. What kind of parents are you going to be? Think it over.

Prayer Trouble

Frankie, a Negro boy in West Virginia, was studying the prayers. "Father," he told the priest after a few days, "I'm getting along fine with the 'Our Father' and 'Hail Mary' but I just can't handle the 'Impossible Creed.'"—Maryknoll.



GET FIGHTING 69TH CARDS — Pictured above with Brother Michael, F.S.C., (center) are a group of students from St. John's Military College and High School in Washington, D.C., receiving their FIGHTING 69th pledge cards. They are (left to right) James Mulligan, Gerald Fisher, David Rogers, Joseph Peiper, Brother Michael, Robert Rippey, Robert McGuire, Kenneth Ringle and Ralph Marlott. St. John's College High School is taught by the Christian Brothers.

The FIGHTING 69th is a youth movement for bringing about higher standards of decency according to the 6th and 9th Commandments. It is open to all youth of high school age and above, as well as servicemen and women. For the free explanatory pamphlet write to Father Conroy, FIGHTING 69th Headquarters, Our Sunday Visitor, Huntington, Indiana.

Thinking Aloud About

College Boys And Their Girls

DANIEL A. LORD, S.J.

DO college boys prefer college girls to high school girls? I doubt it. As far as I have been able to discover, college men turn naturally to the society of high school girls.

But knowing this may be a hot and controversial subject, I am not making any definite statements; I'm just thinking aloud.

The question came to my mind when I noticed lately the tendency of Catholic groups to split and resplit. If it is a youth group, they are likely to have a section for collegians and another section for high school students. I've heard men who ought to know say that collegians don't like the company of high schoolers; and that those of high school age resent the apparent dominance of the collegian.

Could be.

In fact, while I am sure that any high school boy would find the attention and friendship of a college man stimulating, interesting, and a little flattering, I am also sure that the collegian would not feel the same way about the high schooler. During those years of adolescence, four years of age make a whale of a difference. A fellow of eighteen regards a chap of fourteen as an infant. A boy of fifteen thinks that a nineteen-year-old is practically in senility. Their interests are different; their tastes are miles apart.

But is that true of college men where high school girls are concerned?

I ask this because many a girl sets her sights for a coeducational college convinced that that is the place to go find herself a partner for her immediate dates and for her ultimate marriage.

Again it could be. I have heard a good deal about college campus romances, heard much more, as a matter of fact, than I have seen in actual fact and experience. Men in the professional schools may be interested in college girls; but then the man in, say, medicine is probably three to four years older than the girl in sophomore College. The young man junior may find the young lady junior his own age, and hence too old for him to consider seriously.

For nature has seen to it, for reasons we need not discuss here, that boys and girls of the same physical age are mentally and socially on quite different levels. Boys mature more slowly than girls. One of the reasons I hesitate about co-ed schools is simply the fact that a girl of seventeen is likely to be much more advanced physically and mentally; as a consequence all through high school and well into college, girls will lead the class and outrun the boys in their studies. Boys get a sense of inferiority and perhaps a distaste for books, thinking that the girls are smarter than they. Had they met four years later, the situation would be considerably reversed. Where men and women meet in the professional schools, the men have a way of outdistancing the women. A man matures slowly but once he does he may naturally enough step ahead.

I have watched college boys and girls together, and I have a lot of doubts, how attractive the boys find the girls. For that matter, the girl will readily enough give the college lad the go-by for some young fellow out of college and making his way in the world. She finds him much more on her personal level; and with four years lead in age, just about the same in attitude toward marriage and settling down.

For years I ran shows which brought together large numbers of collegians and high school students. Usually their scenes were separate; but they met at the regular rehearsals and they came and went together socially. It would not be long before the college girls started to look and act annoyed. They had taken it for granted that the college men would invite them out. The men didn't. Shortly after they had started to make friends, you would notice the college men dating the high school girls.

The college girls began to form little indignation meetings. They would stand aside while the college men walked away in the company of the girls whom the lady collegians had branded contemptuously as "kids."

I did a lot of thinking about it and some study. In all honesty I never asked the collegians why they appeared to find the high school girls attractive; for it seemed to me entirely their personal business whom they chose to date.

But with time, I wondered if some of these things might not be true:

The man likes a woman at least four years his junior.

Since instinctively any man sees in any woman he takes out (whether he thinks of this or not; indeed even if he violently protests against any such idea) a possible partner in marriage.

A good many college girls lack the spontaneity and natural charm of the high school girl. The high school girl has not developed a dead pan. She bubbles. She is unafraid of her own enthusiasms. She loves to see the unusual and unknown. She hasn't as yet developed that terrible fear of being out of step with the others of her age. She is less confident of her

own abilities and hence more likely to pay the college man the compliment of admiring his ideas and falling into step with his plans.

College girls grow impressed with their own education. Or else they are embarrassed to admit that they enjoy their classes and would like to do well in them. They have developed a coating, an artificiality, a reluctance to laugh, a high regard for what others may think of them and expect from them. The high school girl is easier, more natural, less artificial, studied, and conservative. She hasn't yet that deep regard for college custom and watchful eye for what others may think of her.

All this I say tentatively. But when youth leaders start splitting college men away from the company of high school girls, I doubt their wisdom. They are taking them from the girls who have the right difference of age for later marriage. Are they also taking them from the girls whose company they would more enjoy?

Answers To Brother Michael's Quiz

Questions on Page 7

1. The Eighth Lesson in the Catechism is about the Redemption.
2. The chief sufferings of Christ were His bitter agony of soul, His bloody sweat, His cruel scourging, His crowning with thorns, His crucifixion and His death on the cross.
3. Christ died on Good Friday.
4. Christ died on Golgotha, a place outside the city of Jerusalem.
5. After Christ died Saint Peter remained in Jerusalem.

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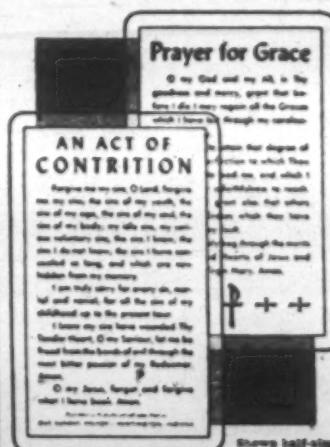
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YOUTH SECTION

January 25, 1953

OUR SUNDAY VISITOR 11

Young Readers and Writers



ALMA SAVAGE, Children's Page Editor

Letter from Alma

I've just finished reading a truly appealing story called *Halfway to Heaven*. It takes place high up in the Alps at the Monastery started many hundreds of years ago by St. Bernard. The story begins when we meet Joseph, a boy of twelve, who lives on the Italian side of the mountain pass on the plains. He is so sure that he has a vocation to join the monks at the ancient monastery of St. Bernard, but there are many things that stand in his way. The reader feels close by the side of the boy as he conquers the difficulties.

The real story begins a few years later when Joseph is allowed to enter the Monastery as a postulant. For *Halfway to Heaven* is not alone a story of Joseph; it is also the story of Barry, the famous St. Bernard dog, who lived at the time of Napoleon; and it is too the story of these remarkable monks who take hardship and privation in stride in order that they might save the lives of those trapped in the winter storms on the high Alps.

We follow the monks and dogs as they go out into the fierce blizzards; we see their heroism day after day as they risk their lives to save the travelers lost in the pathless drifts of snow and ice on the mountain sides.

It would be difficult to choose a more romantic and gripping setting for a story. The author spent some time at the Monastery to get a first hand account of its history, to hear of the work from the monks themselves. No amount of research in libraries could have taken the place of this intimate knowledge; and certainly the author writes with a deep love and understanding that shines through the lines.

How A St. Bernard Puppy Begins To Learn Life-Saving

Do you know how these wonderful dogs are trained? The following gives you an idea of the thrilling things you will find in this book. This part tells how Barry, still a very young dog, is beginning to learn his job. Joseph, his master, is new at the work too.

The older dog was making a clear, neat pathway through the drifts, pressing the snow away with shoulders and body, plowing forward at high speed.

"He will disappear from sight," Joseph said anxiously. "We'll lose him." The Keeper shook his head, undisturbed.

"Let the tip of his tail be your guide," he replied. "Follow that and you will never be lost." The pup followed it, too. The Keeper left the dogs for some time, then when they halted, he gave some simple commands.

The Keeper removed Barry from the trail the older dog had made, and plunked him deep into the snow, headed back toward the Hospice. The snow was soft and enveloping. The puppy stood still now, miserable, terrified, and dumb.

Joseph knew exactly how Barry felt: how could the pup know what to do? It wasn't fair. But the Keeper read his thoughts. "It's his job to know," he said. "He must learn."

At last the Keeper made a slight movement in the direction of the Hospice. The pup moved a few inches, then stopped questioning. Then he began to push—he stumbled, recovered, then kept on pushing. A foot. Two—three feet. Now he had the knack of it. He was going ahead.

He was mad with the excitement of his own success and pushed too hard. He went headlong, his head deep in the drift. He recovered, shook himself and tried again, his overgrown puppy paws paddling wildly. After a little while he stopped floundering, and went more steadily. The awkward baby striving seemed more than Joseph could bear. Then all at once it was all right, a lesson learned. The pup was making a fine neat pathway toward home. And following him was the older dog moving with the air of one who had earned the right to have his way dug for him.

This review and the condensed

HEY Girls!

Have you ever dreamt of being a queen with long flowing robes, sitting on a throne with the world at your feet? Who knows, your dreams might come true. Not all queens live in fairyland—there may be some in your own town. Oh, they don't make the head lines, nor travel around the world on luxury liners, but they live a life that is most becoming to any queen.

These queens are the dear nuns in your neighborhood—the teachers at St. Anthony's or the nurses at St. John's. As well as being near at hand, they are always looking and praying for more heirs to their ever-ready thrones—the more the merrier!

How would you like to be an heir to their heavenly thrones? Don't make such a grimace. The requirements are not too lax nor do they reach the moon. Now quit muttering that you're not good enough—who is? You mumble that you don't spend much time on your knees, well, you don't go to the convent because you are a saint, but rather to become a saint. Your love of God is what counts!

Geometry has dulled your brain, you stutter. You don't have to be a Quiz Kid nor Einstein's third

section above is based on *Halfway to Heaven* by Ruth Adams Knight, published by Whittlesey House, 330 West 42nd St., New York, N. Y. (\$2.75).

Sunset on the Lake

BOBBY SHERMAN,

Grade 7, St. Leo's Military Academy Belmont, N. C.



When a sapphire mist falls solemnly down,

Like the heavenly jewels on a heavenly crown,

It's a picture that God would never forsake,

A picture of magic, a beautiful lake.

God took His own heart to use as a light,

That shines high above from morn till night,

It took a long time for God to make

His long desired beautiful lake.

Friendship

Is it so strange that in all beautiful things I see you?

That you should be a part of everything I do?

Is it so strange that a lovely poem, a kind deed, a sunset's glow,

Should remind me of you? I wish you could know

That your beautiful soul has performed miracles within me!

God will explain to you in eternity!

Like a magnet you have drawn me closer to Him each day:

Is it so strange that I love you so much, I say?

—Frances Angermayer



A Letter from Joan Baxley

Age 17, St. Charles Academy, Lake Charles, La.

Of course, you must know your ABC's. Teaching doesn't appeal to you? Maybe you would like to be a nurse or a social service worker; well, the convent can use whatever talents you might have.

Now don't complain that you can't lift a bowling ball. You don't have to be an Olympic contestant nor a star athlete to push a broom around the palace, but you must have health enough to perform the varied duties of a lively nun.

How do you know that the King wants you for His bride, you question? Of course, you don't expect Him to tap you on the shoulder and say, "Get your knee pads, I have chosen you for My queen." He works on the inside—in your soul—especially after Holy Communion. Talk it over with Him, but be sure to let Him have a word or two in edgewise. Now don't wait until your hair starts greying and your teeth fall out to answer His call—the King loves youth—your laughter and enthusiasm. Act quickly and generously when the King calls you to share His throne and your dreams will all come true.

Far Away Lands

Father William Mackey, S.J., who visited us last year sends us more news from his boys school in Kurseong, India. This school for the Nepali children far up in the Himalaya mountains, teaches the same gospel of Our Lord that you and I learn in our own country. But if we suddenly found ourselves dropped on a mountain pass near Father Mackey's school, we might think for a moment that we were on a different planet. For indeed, it is news of far away lands.

He writes:

"With the coming of the cold weather, the caravans of Tibetans have begun their trek to warmer climes. They leave the Plateaus of Tibet and head down to the Plains. The children run along in front of the group. There are generally a number of dogs, and if they are lucky, they will have a small mule, about the size of a big police dog, struggling under a load about three times its own size. They carry blankets, tents, pots, pans, etc. They stop for one or two days in one place and then move on. A lot beg their food. Others have a little money and are better off. All are very cheerful and happy—they don't worry about food, clothing or lodging. They take Our Lord's precept literally—'don't worry about the things of the body'—however, I'm afraid they are not very interested in the things of the soul either."

"My best wishes to you and all your readers. God bless you all."

(Rev.) Wm. Mackey, S.J.
St. Alphonsus' School,
Kurseong, India.

For The Children

Chats Out Of Church

FATHER RAY GRIBBIN

Hello Girls and Boys!

NO one knows just when it happened. But it did happen. And when it happened it was one of the grandest things that the world has known.

I think you know the story, or part of it. Just to be sure, though, I want to tell it to you again. It is about a man named Saul. He was a Jew, just as Jesus was a Jew. But Saul did not know Jesus.

He heard of Him, of course. He had heard that Our Lord had lived and died. He had heard that while Our Lord was alive He cured people, but the men who told Saul about Jesus said that He cured people by the devil's magic. They even told Saul that Jesus claimed to be God. "And," they asked, "who ever heard of a mere man claiming to be God?"

Well, that was bad enough. But after all, they said, this Jesus who claimed to be God was killed for saying that He was God. That made them happy. But what made them and Saul angry was that now there were a lot of men going around the country teaching good Jews like himself that Christ was God. And as far as Saul was concerned this was a terrible sin.

Saul knew that God Himself had given the Jews their religion. He knew that the Jews believed what God Himself wanted them to believe. And now some men, who were friends of Jesus, were teaching new things, things that Saul thought were false.

Saul Become Paul

So Saul was angry. He wanted so much to serve God and do what was right that he decided to kill the men who were teaching about Christ. He went to the Jewish priests and asked them to make him a kind of policeman. Then he went all over the country, arresting people who believed in Christ. It made no difference whether they were men or women, boys or girls. He put them in jail, and had them killed.

But, no matter how many he killed, Saul always found more. There were more in this city. So Saul went there. There were more in that city. So Saul went there. There were more in the city up north called Damascus. So Saul got on his horse and set out for Damascus. It was then that it happened.

As Saul was riding along a great light came out of Heaven. It knocked Saul off his horse. It blinded him. And as he lay on the ground he heard a voice. It was the voice of Jesus. "Saul, Saul," He said, "why are you persecuting Me?" "Who are you Lord?" Saul asked. And Our Lord said, "I am Jesus, whom you are persecuting." Then Saul knew that the things Jesus had said were true. He knew that it was not wrong to believe in Him and in the things He taught. He knew that God wanted everyone, even the Jews, to believe in Jesus.

So Saul stopped putting the Christians in jail. He himself became a Christian. He was baptized. He changed his name to Paul. He became a priest and a bishop. He went over half the world, almost, teaching people to believe in Our Lord.

He became one of the greatest saints that the world has ever known. And it was all because of that day, on the road to Damascus, when Our Lord showed Him the truth about His Church.

No wonder then that once a year, on this day, we take time out to remember what happened to St. Paul, and to thank God for it. No wonder, too, that we take time out today to thank God that ever since we were very little we have believed in Our Lord and loved Him.

What To Do With Your Christmas Cards

Windberg, Pa. — The Confraternity of Christian Doctrine Club of SS. Cyril & Methodius' Catholic Church is collecting canceled postage stamps and greeting cards. The stamps and cards will be sent to various missions throughout the country.

Stamps should not be peeled from the envelopes or packages, but should be left on the paper to which they are attached. Persons also are asked to leave enough paper attached and not cut around the outlines of the stamps.

Stamps and cards may be turned in to Miss Catherine Kebisek, 405 Sixth Street; Miss Catherine Blasko, 203 Somerset Avenue, and Miss Lillian Hromack, 208 Seventh Street, all of Windberg, Pennsylvania. Or they could be sent to your favorite mission or stamp mart.



ILENA WEBER, Grade 5, Sulphur, La.

PATRICIA RUSSEK, Grade 8, St. Mary's Star of the Sea School, Freeport, Tex.

JAMES CLAES, Grade 4, Epiphany of Our Lord School, St. Louis, Mo.

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MOTHER GENERAL

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Home and Family Page

For Wives And Widows

Two Women To Imitate

M. D. AMATOR

IN this day's Gospel, St. Matthew relates two miracles of Christ, the curing of a leper and the healing of the sick servant of the centurion. In the Epistle, St. Paul admonishes the Romans to "heap coals of fire" upon the heads of their enemies by returning good for evil.

Many evils, troubles and persecutions, anxieties and worries, sickness and death must be faced by all here on earth, for this life is but a preparation for the next. Whatever be one's path to

heaven, to sanctity, it is not going to be an easy path. Yet it is best and easiest trod by those who make of their difficulties so many stepping stones to holiness.

Two Great Women

Today's liturgy is a strong reminder of two women who, although they lived 16 centuries ago, did just that. Both were influential Roman ladies, both were blessed with worldly goods; both were married, and both became widows at the early death of their husbands. What is more, both were bent on holiness, and both achieved it, but each along a different path: One remaining in the world, the other eventually secluded in a monastery. Monday, January 26 is the feast of the latter, St. Paula, and Saturday, January 31, is the feast of the former, St. Marcella.

Paula, related on her father's side to the famous general, Paulus Aemilius, was born at Rome on May 5, 347. Her husband, Toxotius, was related to the Julii, who claimed descent from Aeneas, as did Julius Caesar. This outstanding Patrician family soon was visited with the cross. Paula was only 32 when Toxotius was taken from her by death. Shortly thereafter the eldest of her five children died. As a Christian wife and mother Paula did not become discouraged. Though she suffered grievously in these bereavements, she clung the more closely to God. Later God asked of her the sacrifice of the other children, save one daughter.

During his stay in Rome, St. Jerome was frequently a guest at her house. He and St. Paulinus and St. Epiphanius encouraged

Paula in her desire to consecrate herself entirely to God. Some years later Paula and her daughter, Eustochia, went to the East. They visited the anchorites of the Egyptian deserts, and the holy places in Palestine.

Under the spiritual direction of St. Jerome, Paula built a monastery near the birthplace of Our Lord in Bethlehem, and for twenty years presided over the Sisterhood that grew up there. Here she practiced the most severe austerities, worked to help support her nuns, gave alms freely, and with the rest of the Sisters repaired six times daily to the church to sing the psalms. Notwithstanding all this, she was frequently the object of odious slanders. In her last illness, A.D. 404, her daughter, St. Eustochia, cared for her. Today mother and daughter are listed among the saints.

Model For Widows

Paula and Eustochia were among the Roman ladies included in the circle of intimate friends of Marcella, whom St. Jerome styled "a model of widowhood and sanctity." Marcella, too, belonged to a powerful family, and when she lost her husband after seven months of marriage, pressure from all sides tried to force another marriage. Particularly insistent were her own mother and the Consul, Cerealis. But Marcella had a mind of her own. Some priests from Alexandria, especially St. Athanasius had recommended to her the method of living in the world a life completely inspired by the precepts of the Gospel, and modelled somewhat after that led by the holy women in Egypt, called anchoresses.

Marcella became the first young patrician in the city of Rome to lead such a life. She wore austere clothing, fasted regularly, and abstained strictly. Her time was divided between prayer and the care of the poor. Soon other Roman ladies, including Paula and Eustochia followed her example. They were also guided by St. Jerome, who taught them how to interpret the Sacred Scriptures.

Marcella's mansion in Rome was plundered by the Goths when the Imperial city was sacked by Alar-

ic's barbarians. Believing she had hidden treasures, they cruelly scourged Marcella to force her to reveal their whereabouts. They could not understand that all her riches had long ago been given to the poor. From the effects of their treatment, the saintly widow died a few days later, thanking God to

Czech Youth Told To Laugh At Mothers' Belief In God

If mother believes in God, the best thing to do is to laugh at her, Czech youth are told by the Communist state radio.

The old folk don't seem to have much knowledge of what is going on today, a character remarked in a play broadcast by Prague radio on the "problem" of religious belief. But the youth's conclusion was that there is hope for them yet.

The play was part of a new "anti-God" drive recently launched in Czechoslovakia.

The Communists, believing that man alone shapes his own destinies, want to wipe out religious "superstitions" from the minds of the youth.

In Russia the Communists have had 35 years in which to mould the minds of the young. In other iron-curtain countries, where the church formerly exercised considerable influence, the Communists have had only a few years in which to enforce their ideas.

The fathers and mothers, brought up to believe in God, do

the last for all His blessings and expressing great joy at leaving this earth. This occurred in the year 410, six years after the death of her friend, St. Paula.

This outstanding example of two women, both deprived of their husbands by early deaths, show how diverse are God's ways in leading souls to holiness. The one practiced all the virtues, living a saintly life amid the people of her city; the other finally left her friends and companions for a far country, achieving holiness amid the shelters of the cloister.—Two paths to the same goal, holiness. Whatever path God places one in, that is his path to eternal felicity.

not discard their old beliefs overnight. With the state controlling all schools and children's organizations, it is far easier to teach atheism to the young.

The play broadcast by Prague radio touched the core of a problem common to the iron curtain states—the conflict between what the children are taught at school and at home where the parents are "believers."

The radio presented two young heroes of the factories who are brothers. Both are high producers and loyal Communists. Yet they were evidently worried because their mother still believed in God.

"Of course there is no God," says one youth. "Everything depends on us, on the strength of our arms. Our enthusiasm and our muscles alone can build a better world."

His brother answers—"You are right. We must build Socialism even more eagerly—and the best way of dealing with mother's belief in God is just to laugh at her."

God. Here is the very basic truth upon which our democracy rests. When the people of the United States forget to look at that cross our freedoms will have died.—Cardinal Stritch.

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PAINTS THE NATIVITY FOR CHURCH—This beautiful Nativity scene was painted for the Immaculate Conception church in Centerville Station, Ill., by an 18-year-old student at Washington University, St. Louis. She is Miss Rosemary Beadle of East St. Louis, shown looking at her work, which took her two months to complete. The painting has been so popular with the parishioners that the church has commissioned the girl to do two more paintings.

Mary, John Found Most Popular Names

Mary and John are the most popular names for Catholic children, according to a survey of recent baptisms by the Archbishop's Committee for Christian Homes and Family of the Philadelphia Archdiocese.

A review of 3,900 baptismal records showed 319 girls named Mary, and 244 boys named John.

Other girls' names included: Kathleen, 193; Patricia, 160; Suzanne, 102; Margaret, 94; Christine, 73; Barbara, 71; Diana, 61; Denise, 55; Carolyn, 52; Deborah, 52; Joanne, 50; Elizabeth, 48, and Teresa, 46.

Boys' names included: Michael and Joseph, 197 each; Robert, 186; James, 162; Thomas, 145; William, 131; Francis, 101; Richard, 98; Edward, 89; Stephen, 69; George, 56, and Paul, 55.

It was only when men saw the cross that they came to understand their dignity and their rights and their responsibilities as sons of

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CHARLIE CALLAHAN'S

Sportscasting

SHE'S only 18, but for the second year in a row, "Little Mo" has been chosen the female of the year by the Associated Press. She's the best woman tennis player in the world as has been proven in championship competition from Europe clear through to Australia. "Little Mo," of course, is Maureen Connolly. Out in San Diego, where she was graduated from Cathedral Girls high school, I imagine that folks are rightfully proud. Just in passing, I wonder if she hopes to become a newspaper reporter as she stated about a year ago.

George Barton

Another person honored recently, that I enjoy mentioning, was George Barton, sports writer for the Minneapolis Star-Tribune. George has been writing sports for about as long as anybody around. For many years, in addition to his writing, he was considered one of the country's best boxing referees. This past year he served as president of the National Boxing Association. As for his recent honor, it was for "long and meritorious service to the boxing profession," and the award was made by the New York Boxing Writer's Association. There are few nicer people in the sports writing dodge than George Barton.

Chuck Davey

On the subject of boxing, it should rapidly be moving across to harried readers that I'm getting to be a Chuck Davey fan. Even if he does cheer for the Michigan States to beat the Notre-Dames. But I guess that is his privilege, since he went to an institute of learning in E. Lansing, Mich., which in recent years has found the "Open Sesame" combination that produces undefeated football teams.

Consequently, I was rather interested in receiving the following letter:

"I have read with interest several excellent stories you have written on my cousin, Chuck Davey, in Our Sunday Visitor. I also note you are not averse to mentioning items concerning Notre Dame.

"Therefore, I thought it might be interesting to you to know of Chuck's family connection with Notre Dame. Chuck's uncle, Frank P. Davey, attended Notre Dame with my father, Bertie M. Davey, in 1904-05, and during the latter year was captain of the Notre Dame track team. The same Frank Davey ran in the Olympic Games, in St. Louis,

In 1906, as a sprinter."—Joseph F. Davey, Alma, Mich.

Having received the above, and being a very unbiased, very neutral sports writer, I now hope that the youthful Charles Davey, when he fights Kid Gavilan for the world's welterweight title, in Chicago, Feb. 11, takes it upon himself to knock Mr. Gavilan into the 21st row. I also hope that my boss on the paper notes that part in the letter pertaining to "several excellent stories."

Jake Trussell

Also, out of the mailbag, comes a two page letter from Jake Trussell, sports editor of the Kingsville, Tex., Record. If you remember, Mr. Trussell wrote his impressions of seeing the Notre Dame football team in action for the first time—when he saw the Irish perform against the University of Texas, at Austin, Tex., early last October. In the Nov. 23 issue of OSV, I reprinted his remarks.

Here is his letter in part:

"Shortly after noon of Sunday, Nov. 23, my phone started ringing. The first voice said: 'Did you see your article about Notre Dame?' I replied after a long pause, 'Yeh,' thinking the voice was referring to the Texas-Notre Dame game story I had done for the Record in early October. I thought the voice had taken quite a while to discover it in the Record, but that was okay with me. 'Well,' the voice went on, 'I'm bringing you a copy right out.' I didn't discourage the man, but what I was going to do with an early October issue of the Record I didn't exactly know.

"Shortly, another phone call came through. 'Jake,' this voice said, 'I'm saving you a copy. You sure got a nice play in that magazine.'

"Well, now I really began to wonder.

"The phone kept ringing all afternoon. Finally, long distance calls began coming in, fortunately, paid for at the other end of the line. People I knew, and people I'd never heard of wanted to tell me what a swell story I had written that was reprinted in Our Sunday Visitor.

"Then, Charlie, I began getting mail. No kidding, I got letters

from Buffalo, N.Y., Couer D'Alene, Idaho; Rushville, Neb., Pittsburgh, Pa., Pittsfield, Mass., and from all over Texas. In fact I got so much mail and of such varied descriptions that the Record started a sub-column to mine to print the more interesting epistles.

"The thing I'll never exactly understand is how you got the clipping from a bank president in New Hampton, Iowa. But, no matter how, when Mr. J. F. Kennedy sent you the piece he sure started something.

"Many of the letters requested that I point out to you just where Kingsville, Texas, happens to be (Note from CC... it seems I made the harmless remark, 'Kingsville, Texas, wherever that is').

"Kingsville, Texas, is 126 miles north of the Rio Grande river, in easy driving distance of border towns like Nuevo Laredo, Matamoros and Reynosa, which makes it a very finely located city." (Another note from CC... that

still doesn't help me much. I just want to be sure, Mr. Trussell, in case I take you up on your invitation to visit that it is not located near Fayette, Tex. You see I was stationed there for a week during the war, and I'll never forget the sign at the entrance to the air base. It said: 'Fayette Army Air Field—Watch Out for the Rattlesnakes.'")

Aside from being naturally lazy, there was another reason for having Mr. Trussell virtually write my column for the second time in a little more than two months. I guess I wanted to let folks know that Our Sunday Visitor goes just about everywhere. I too get letters from folks in those towns mentioned by Mr. Trussell, and from almost every place else in the country, plus a few foreign countries. It is all a tribute to the pioneering spirit of the founders of this paper. It is truly a National Catholic Weekly.

Gospel Story

'... Make Me Clean'

ALBERTA SCHUMACHER

THIS story is a year old, but that does not matter, for within the story is a message that is timeless. It begins with a note of despair.

I am always concerned when a born Catholic speaks contemptuously of the "blindness" of someone whose conscience was not formed right in his earliest years. Contempt for this blindness reveals a complete lack of understanding concerning it, a most understandable lack of understanding.

The "thirtyish" man I shall call Robert, because that is so far from being his name, had never formed a right conscience. He had come from a completely pagan home. He was blind as only those who come from such an environment can be blind. Every convert would feel compassion for his blindness... looking back... remembering... retracing the slow frightening process of gaining spiritual sight. It might indeed be hard for the born Catholic to see how anyone could be so blind.

Like greater men before him, Robert had come to that place in life where the illicit pleasures of life had palled. He had begun to discern himself as he really was, not completely as yet but with enough insight to make him suffer terrible remorse. His Catholic co-worker in a rubber plant tried to share his faith with him. Robert learned a little about God, but instead of reaching for God, he withdrew into the depths of despair.

His co-worker had had some experience in working with the Legion of Mary. He began to study his friend. It was quite some time before he picked out anything in the way of a definite characteristic which could serve as a sympathetic opening for the help he desired to impart.

He noticed that Robert invariably entangled the spirit and the body. Stated simply, he would say in exaggerated melancholy fashion, "My heart is hungry!" or "My mind is fed up!" Once he said crudely, "I can't 'stomach' any more of this," and he was thinking of his mental state, not his digestion.

"Robert," the alert co-worker said tentatively, "how do you see your soul?"

"Black," Robert said bitterly, with quick word association revealing his despair. This was of little not think of a spiritual opening in connection with Robert's mental picture of his soul as black.

A few weeks later Robert was changed to another job in the same department. Before long he complained of having a boil. Then other eruptions appeared, and finally boils started appearing with alarming frequency. The plant doctor diagnosed his case as allergic reaction to the rubber compound with which he worked in his new job.

The co-worker entered the medical department when he was being treated, and Robert held up his arms and said ruefully, "I look like a leper."

"You think that because you never saw a leper," the doctor said wryly. The co-worker watch-

ed Robert's reaction as the doctor described the disease of leprosy. Wisely he said nothing, but waited for Robert to talk later of whatever it was that had given him such an intense look as the doctor spoke.

"That disease, leprosy, must be awful," he began a day or so later, during a brief interval of rest. He shivered ever so slightly. They true to what the co-worker had observed of his connecting spirit and body, he said suddenly, "My soul must have sores like that!"

Now here was a real opening for the alert co-worker. Robert now saw his sin-tainted soul as having "physical" sores. The co-worker kept that in mind, and consulted some real authority on the subject that evening. He was directed to the story in today's Gospel of the healing of the leper.

When the opportunity presented itself at work, he said casually, "I was just thinking Rob. That leper that Jesus healed had to have real faith. Imagine being confident that the dreaded lesions of leprosy could be healed if Jesus willed it. That leper did not know all the things we know today about Jesus... but he had faith."

Robert had him start at the beginning of the story. The co-worker told him how the leper came and worshipped saying, "Lord, if thou wilt, thou canst make me clean." He told him how Jesus stretched forth His hand and touched him saying, "I will; be thou made clean," and he was made clean.

Robert mumbled the words under his breath—"Lord, if thou wilt, thou canst make me clean." Then his face reddened and he went back to his work. For weeks, all the co-worker had for knowledge of any developments was a new cheerfulness on Robert's part. Then one day he acknowledged that he was learning to have faith. He had climbed from the negative reaction to his sinful past, despair, to the positive acts of faith and hope. "Lord, if thou wilt, thou canst make me clean!" embodies faith and hope. Slowly Robert began to see, slowly, because he had been spiritually blind for so long.

Collision Of The Cross

If it is the second nature of sinful man to make himself God in pride, it is also the nature of the Christian God to make himself man in love. There had to be a head-on collision between self-elevating man and descending God; and that head-on collision was the Cross, outside of Jerusalem, there in the first century.—A. T. Mollen

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—MISCELLANEOUS—

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PAROCHIAL SCHOOLS TO GET CATHOLIC ART COURSE — Art educators from all over the country met in La Crosse, Wis., to prepare a course of study in art for Catholic Parochial Schools. The art curriculum, scheduled to be ready in 1954, is being drawn up under the guidance of the Catholic Art Association. Shown at the meeting are left to right: Miss Ade de Bethune, artist, Newport, R.I.; Sister M. Jeanne, O.S.F., editor of The Catholic Art Quarterly, Buffalo, N.Y.; Miss Joyce E. Fink, consultant in art education, Buffalo; Sister M. Dorothea, F.C.S.P., Yakima, Wash.; Sister M. Patrice, F.S.P.A., La Crosse; the Rev. David Ross King, superintendent of schools, Superior, Wis., and president of the Catholic Art Association; Sister M. Joanne, S.N.D., Toledo, O.; Sister M. Nona, O.P., president, Edgewood College, Madison, Wis.; and Sister M. Pierre, C.S.J., editor, The Catholic Elementary Art Guide, St. Paul, Minn.

They Want To Know Your Church

Continued from page 1

to become a member of the Catholic Church."

From Nevada:

My husband was born and raised a Catholic, but my daughter and I are Protestants. We learned the meaning of the Rosary tonight. My daughter and I will take instructions and later my husband and I will be remarried in the Catholic Church.

From California:

I'd appreciate it very much if you sent me information concerning how to say the Rosary and how to arrange to become a Catholic.

From Montana:

I am not a member of the Catholic Church, but I would like very much to become a member, and I certainly would like to have the Rosary you offer.

From South Carolina:

I am not a Catholic, but I am very interested in your religion. I would like to have the book on the Rosary.

From Iowa:

I would appreciate instructions on saying the Rosary. I am not a Catholic, but I have been thinking seriously of investigating the Catholic faith.

From West Virginia:

While I would like to have one of the rosaries you offered, I would also like to know more about the Catholic faith, and would appreciate information.

From Florida:

In the army I had served with Catholic friends and often attended Mass with them. Your offer to send the rosary and instructions how to use it will be appreciated.

From South Carolina:

I am not a Catholic, although I am much interested in the Catholic Church. If you can be of any help to me, I would welcome it.

From California:

I am not a Catholic, but I have an earnest desire to know about the Catholic faith.

From California:

Although I am not a Catholic, I would appreciate the rosary and the booklet which explains the same.

From Michigan:

Father, I was not raised a Catholic. I surely would like to learn how to say the Rosary.

You Can Help

The excerpts from these letters prove that many Americans want to know more about the Catholic religion; and wonder why Catholics keep their religion all to themselves. What more could you do for a person than to help him along

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the way to eternal happiness?

You might be interested in learning that in a class of 20 converts in Dallas, Texas, baptized in April of last year, there were two former Baptist ministers, Edward Emert and Burnie Carraway. B. J. Powell, the sponsor at the baptism of Carraway, had also been a Baptist minister and entered the Church back in 1934.

A descendant of one of the early Quaker families of Pennsylvania, Dr. Elizabeth S. Kite recently revealed that 14 members of the family have become Catholics since her own conversion in 1906. Her father had been a Quaker preacher all his life, but was received into the Catholic Church after his eightieth birthday. Two of the other converts from this family entered the religious life.

Dr. Elizabeth Kite is widely known as a historian. She had received her education in several European universities.

Just before Christmas, 1952, an entire congregation with its pastor of the Orthodox faith embraced the Catholic religion in Akron, Ohio.

Don Camillo

Continued from page 14

Square, noticed the large new edifice and was interested. "And what is that handsome building?"

"The People's Palace," replied Peppone proudly.

"But it is really magnificent!" exclaimed the Bishop.

"Would you care to go through it?" said Peppone while a terrific kick on the shins made him wince. That particular kick had come from Don Camillo.

The Bishop's secretary, a lean young man with spectacles perched upon a big nose, had caught up with the procession and now hurried forward to warn him that this was an unsuitable departure from routine, but the Bishop had already entered the building. And they showed him everything: the gymnasium, the reading-room, the writing-room, and when they reached the library he went up to the book shelves and studied the titles of the books. Before the bookcase labeled "Political," which was filled with propagandist books and pamphlets, he said nothing but only sighed, and Peppone, who was close to him, noticed that sigh.

"Nobody ever reads them," whispered Peppone.

He spared his visitor the inspection of the offices, but could not resist the temptation to show off the tea-room that was the object of his special pride, and thus the Bishop, on his way out, was confronted by the enormous portrait of the man with the big mustache and the small eyes.

"You know how it is in politics," said Peppone in a confidential voice. "And then, believe me, he isn't really such a bad egg."

"May God in His Mercy shed light upon his mind also," replied the Bishop quietly.

Throughout all this, Don Camillo's position was precarious. While he was indignant at the presumption upon the Bishop's kindness that inflicted on him an inspection of the People's Palace, which was a structure that surely cried to God for vengeance, on the other hand he was proud that the Bishop should know how progressive and up-to-date the village was. Moreover, he was not displeased that the Bishop should realize the strength of the local leftist organi-

zation, since it could only enhance the merits of his own Recreation Center in the Bishop's eyes.

When the inspection was at an end, Don Camillo approached the Bishop. "It seems a pity, Excellency," he said, so loudly that Peppone could not fail to hear him; "it seems a pity that our Mayor has not shown you the arsenal. It is believed to be the most fully supplied of the entire province."

Peppone was about to retort, but the Bishop forestalled him. "Surely not as well supplied as your own," he replied, laughing.

"That's no lie!" exclaimed Smilzo.

"He even has an S. S. mortar buried somewhere," added Brusco.

The Bishop turned toward Peppone's staff. "You wanted him back," he said, "and now you can keep him. I warned you that he was dangerous."

"He doesn't scare us," said Peppone with a grin.

"Keep an eye on him all the same," the Bishop advised him.

Don Camillo shook his head. "You will always have your joke, Excellency," he exclaimed. "But you have no idea what these people are like!"

On his way out of the People's Palace, the Bishop passed the bulletin-board, saw the poster and paused to read it.

"Ah," he remarked, "you are expecting a visit from the representative of a foreign power! And who may that be, Don Camillo?"

"I know very little about politics," replied Don Camillo. "We must ask the gentleman who is responsible for the poster. Mr. Mayor, His Excellency wishes to know who is the representative of a foreign power who is mentioned in your manifesto?"

"Oh," said Peppone, after a moment's hesitation. "The usual American."

"I understand," replied the Bishop. "One of those Americans who are looking for oil in these parts. Am I right?"

"Yes," said Peppone. "It's a downright scandal—any oil there may be, belongs to the people."

"I quite agree," said the Bishop with the utmost gravity. "But I think you were wise to tell your men to limit their reactions to a 'dignified indifference.' We would be foolish to quarrel with America, don't you agree?"

Peppone shrugged. "Excellency," he said, "you know how it is: one puts up with as much as one can and then comes the last straw!"

When the Bishop arrived in front of the church, he found all the local children from Don Camillo's Recreation Center in a neat formation, singing a song of welcome. Then an immense bouquet of flowers was presented to the Bishop by a small child with such beautiful curls and clothes that all the women nearly went out of their minds. There was a complete silence while the infant, without pause and in a voice as clear and pure as a little spring of water, recited a poem in the Bishop's honor. After which everyone applauded the child, exclaiming that he was adorable.

Peppone went up to Don Camillo. "Dastard!" he hissed in his ear. "You take advantage of a child's innocence to make me ridiculous before everybody! I'll break every bone in your body. And as for that brat, I'll show him where he gets off. I'll chuck him in the river!"

"Good hunting!" replied Don Camillo. "Since he's your own son

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you can do what you want with him."

And it really was shocking, because Peppone carried the poor child off to the river like a bundle, and made him recite the poem in honor of the Bishop three times in a row.

Our Weekly Chat With You

Continued from page 1

from God the Father in Heaven. That is the woman who, if she had used her free will to refuse the request of Heaven, could have prevented the Incarnation and the Redemption in the form in which these great events did take place. That is the woman who, under inspiration of the Holy Spirit, declared "henceforth all generations shall call me blessed."

A great mistake which the Reformers made was to assume that Christ would be honored best by ignoring His Mother. Is that the way you would have your own selfhonored?

So completely has Mary been ignored by nearly every Protestant sect that they scarcely dedicate a church to her name, while they do dedicate churches to practically all the Apostles, except St. Peter—whose office is too Catholic for them.

A Lutheran minister who, with a band of Germans, came over to this country about a century ago, in order to be able better to practice what they regarded as the true form of Lutheranism, became a convert to the Catholic Church after he had reflected on the attitude of Lutherans towards the Blessed Virgin.

He knew that Mary was most dear to God, the greatest of all saints, that Christ had committed mankind in the person of St. John to her while expiring on the cross. The minister promised prayerfully to give the Catholic attitude thorough study, and if he discovered it to be the right attitude would write a book in defense of "Veneration of the Blessed Virgin." He did make that study; he did come into the Catholic Church; he did write that book.

This man founded the only German Catholic paper in the United States. He raised a large family of very devoted Catholics, one of whom became the editor of *The Fortnightly Review*, and two others became priests. They are still living and serving in the Archdiocese of St. Louis, the city to which most of the Germans mentioned above went upon their arrival in this country. Today it is the seat of the Missouri Synod Lutherans, the seat of their Major Seminary, the place from which the Lutheran Hour emanates. (Incidentally we should like to note that the Lutheran Hour, after it had lost money during the first year of its operations, was promoted by a Catholic advertising executive.)

Sincerely yours in Christ,
THE EDITORS

Distant Drum

Continued from page 3

and understood with my mind and was converted.

Though many factors, large and small, contributed to my conversion, I believe it was St. Thomas' proofs for the existence of God and the evidence he presents for the resurrection which brought me to my final decision that here, at last, I had found the truth. If there is a God, and Jesus Christ proved that He was that God by rising from the dead, then Christianity is the one true religion. Since Jesus Christ founded a Church, and only one and promised to be with it

until the consummation of the world, then the whole deposit of Christian truths can be found only in that one true Church which is the Catholic. If these things are true then every doctrine of the Church, must be true whether we can see that they are, in themselves, logical or not. Most of them are, however, logical in themselves. Even the mysteries, which cannot be explained by human reasoning are logical, if one remembers that to an omnipotent God nothing is impossible. These mysteries will never be fully explained to us while we live in this world for as St. Paul has put it, "We see through a mirror in an obscure manner, but then face to face."

St. Paul And Jews

This is what St. Paul thought of the Jews and of the glory of their nation which glory is still theirs. (Rom. 9: 3-5)

"My kinsmen according to the flesh, who are Israelites to whom belong the adoption, the glory and the covenants and the Law and the liturgy and the promises, the patriarchs from whom, according to the flesh, is Christ, who is over all, God blessed forever, Amen."—Action Now

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FICTION: Giovanni Guareschi's The Little World Of Don Camillo

For readers who may have missed previous chapters of "The Little World of Don Camillo," we would like to point out that each chapter of our story is a complete incident. The author would have all readers know that "the one who speaks in this story is not Christ but my Christ—that is, the voice of my conscience."

Raw Material

ONE afternoon Don Camillo, who for the past week had been in a chronic state of agitation and done nothing but rush around, was returning from a visit to a neighboring village. When he reached his own parish, he had to get off his bicycle because some men had appeared since his departure and were digging a ditch right across the road.

"We were putting in a new drain," a workman explained, "by the Mayor's orders."

Don Camillo went straight to the Town Hall and when he found Peppone, he lost his temper. "Are we all going off our nuts?" he exclaimed. "Here you are, digging this filthy ditch. Don't you know that this is Friday?"

"Well!" replied Peppone with astonishment. "And is it forbidden to dig a ditch on Friday?"

Don Camillo roared: "But don't you realize that it's less than two days to Sunday?"

Peppone looked worried. He rang a bell and Smilzo came in. "Hey, Smilzo," said Peppone. "The reverendo says that since today is Friday, it's less than two days to Sunday. What do you think?"

Smilzo pondered seriously. Then he pulled out a pencil and made calculations on a piece of paper. "Why," he said presently, "taking into consideration that it is now

four o'clock in the afternoon and therefore within eight hours of midnight, it will be actually Sunday within thirty-two hours from the present time."

Don Camillo watched all these maneuvers and by now was almost frothing at the mouth. "I understand!" he shouted. "This is a put-up job to boycott the Bishop's visit."

"Reverendo," replied Peppone, "where is the connection between our local sewage and the Bishop's visit? And also, may I ask what bishop and why should he be coming here?"

"To the devil with your black soul!" bawled Don Camillo. "That

democratic instincts. On Sunday our borough is to receive a visit from the representative of a foreign power, the same in fact who has been indirectly, the cause of the aforementioned agitation. Bearing in mind your just resentment and indignation, we are anxious to avoid, on Sunday, any demonstration which might complicate our relations with strangers. We therefore categorically exhort you to keep your reception of this representative of a foreign power within the limits of a dignified indifference."

"Hurrah for the Democratic Republic! Hurrah for the Proletariat! Hurrah for Russia!"



ditch must be filled in at once, or else the Bishop will be unable to pass on Sunday!"

Peppone's face looked completely blank. "Unable to pass? But then how did you pass? There are a couple of planks across the ditch, if I am not mistaken."

"But the Bishop is coming by car," exclaimed Don Camillo. "We can't ask a bishop to get out of his car and walk!"

"You must forgive me, I didn't know that bishops were unable to walk," retorted Peppone. "If that is so then it is quite another matter. Smilzo, call the city and tell them to send us a crane immediately. We'll put it near the ditch and as soon as the Bishop's car arrives the crane can grapple onto it and lift it over the ditch. Understand?"

"Perfectly, chief. And what color crane should I ask for?"

"Tell them chromium or nickel-plated; it will look better."

In such circumstances even a man who lacked Don Camillo's armor-plated fists might have been tempted to come to blows. But it was precisely in such cases as these that Don Camillo, on the contrary, became entirely composed. His argument to himself was as follows: "If this fellow sets out so deliberately to provoke me, it is because he hopes that I will lose my temper. Therefore, if I give him one on the jaw I am simply playing his game. As a fact, I should not be striking Peppone, but a Mayor in the exercise of his functions, and that would make an infernal scandal and create an atmosphere not only hostile to me personally but also to the Bishop."

"Never mind," he said quietly, "even bishops can walk."

Speaking in church that evening, he implored his congregation to remain calm, to concentrate on asking God to shed light upon the mind of their Mayor so that he would not ruin the impending ceremony by compelling the faithful to pass one at a time over a couple of insecure boards. And they must also pray God to prevent this improvised bridge from breaking under the undue strain and thus turning a day of rejoicing into one of mourning.

This Machiavellian sermon had its calculated effect upon all the women of the congregation who, on leaving the church, collected in front of Peppone's house and carried on to such an extent that at last Peppone came to a window and shouted that they could all go to hell and that the ditch would be filled in.

And so all was well, but on Sunday morning the village streets were adorned with large printed posters:

"Comrades! Alleging as a pretext of offense the initiation of work of public utility, the reactionaries have staged an unseemly agitation that has offended our

The streets were further enlivened by a throng of Party members who, it was easy to understand, had been specially mobilized with orders to parade the streets with "dignified indifference," wearing red handkerchiefs or red ties.

Don Camillo, very pale around the gills, went into the church for a moment and was about to hurry away when he heard Christ calling him. "Don Camillo, why are you in such a hurry?"

"I have to go and receive the Bishop along the road," Don Camillo explained. "It is some distance, and then there are so many people about wearing red handkerchiefs that if the Bishop does not see me immediately he will think that he has come to Stalingrad."

"And are these wearers of red handkerchiefs foreigners or of another religion?"

"No, they are the usual rascals that you see before you from time to time, here in the church."

"Then if that is the case, Don Camillo, it would be better for you to take off that contraption that you have strapped on under your cassock and to put it back in the closet." Don Camillo removed the Tommy gun and went to put it away in the sacristy.

"You can leave it there until I tell you to take it out again," commanded Christ and Don Camillo shrugged his shoulders.

"If I have to wait until you tell me to use a Tommy gun, we'll really be in the soup!" he exclaimed. "You aren't likely ever to give the word, and I must confess that in many cases the Old Testament..."

"Reactionary!" smiled Christ. "And while you are wasting time chattering, your poor old defenseless Bishop is the prey of savage Russian reds!"

This was a fact: the poor old defenseless Bishop was indeed in the hands of the agitators. From early morning, the faithful had flocked to both sides of the main road, forming two long and impressive walls of enthusiasm, but a few minutes before the Bishop's car was sighted, Peppone, warned by a rocket fired by his outpost to signal the approach of the enemy, gave the order to advance and by a lightning maneuver the red forces rushed forward half a mile, so that upon his arrival the Bishop found the entire road a mass of men wearing red handkerchiefs. People wandered to and fro and clustered into gossiping groups, displaying a "dignified indifference" toward the difficulties of the Bishop's driver who had to go at a snail's pace, clearing a passage by continuous use of his horn.

The Bishop, a bent and white-haired man whose voice when he spoke seemed to come not from his lips but from another century, immediately understood the "dignified indifference" and, telling his driver to stop the car, made

an abortive movement to open the door. It appeared that he lacked the necessary strength. Brusco, who was standing near by, fell into the trap, and when he realized his mistake because of the kick Peppone had landed on his shin, it was too late and he had already opened the door.

"Thank you, my son," said the Bishop. "I think it would be better if I walked to the village."

"But it is some distance," muttered Smilzo, also receiving a kick on the shin.

"Never mind," replied the Bishop, laughing. "I wouldn't want to disturb your political meeting."

"It is not a political meeting," explained Peppone gloomily. "These are only workers quietly discussing their own affairs. You'd better stay in your car."

But by now the Bishop was standing in the road, and Brusco had earned another kick because, realizing that he was unsteady on his feet, he had offered the support of his arm.

"Thank you, thank you so much, my son," said the Bishop, and he set out, having made a sign to his secretary not to accompany him, as he wished to go alone.

And thus it was at the head of the entire red horde that he reached the zone occupied by Don Camillo's forces. And at the Bishop's side were Peppone, his headquarters staff, and all his most devoted henchmen because, as Peppone pointed out, the slightest gesture of discourtesy shown by any hot-headed fool to the representative of a foreign power would give the reactionaries the opportunities of their lives.

"The order remains and will remain unchanged," stated Peppone. "Dignified indifference."

The instant Don Camillo sighted the Bishop, he rushed toward him. "Excellency," he exclaimed, with great agitation. "Forgive me, but it was not my fault! I was waiting with my all the faithful, but at the last moment..."

"Don't worry," smiled the Bishop. "The fault has been entirely my own. I took it into my head to leave the car and take a walk. All Bishops as they get old become a little crazy!"

The faithful applauded, the bands struck up and the Bishop looked about him with obvious enjoyment. "What a lovely village!" he said as he walked on. "Really lovely, and so beautifully neat and clean. You must have an excellent local administration."

"We do what we can for the good of the people," replied Brusco, receiving his third kick from Peppone.

The Bishop, on reaching the

Continued on page 15

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Afternoon Classes Set At College

Fort Wayne—St. Francis College has added a number of public late afternoon and Saturday courses to its curriculum for the second semester which opens Feb. 2.

All week-day courses will begin at 4:15 p.m. unless otherwise specified.

The courses to be offered follows:

Advanced French Composition and Design, Monday; Ontology (philosophy), Teaching of Social Studies, Tuesday; World Literature, Administration in Schools of Nursing and Library Reference Work and Bible, Wednesday; Dictation (commercial), 6:30 p.m. Thursday; Consumer's Economics, 9 a.m. Saturday.

Organic chemistry and Catholic literature classes will be held Saturday at a time to be arranged.

Further information on the classes will be given at the office of the dean.

Russell Heads H.N.S.

Fort Wayne—James J. Russell has been installed as president of the St. Patrick's Holy Name Society. Other officers are Fred Beckman, vice-president; John F. Danahy, secretary, and John J. Welch, treasurer. The Rt. Rev. Magr. D. Lawrence Monahan is moderator and spiritual director of the society.

Elected Vice-President

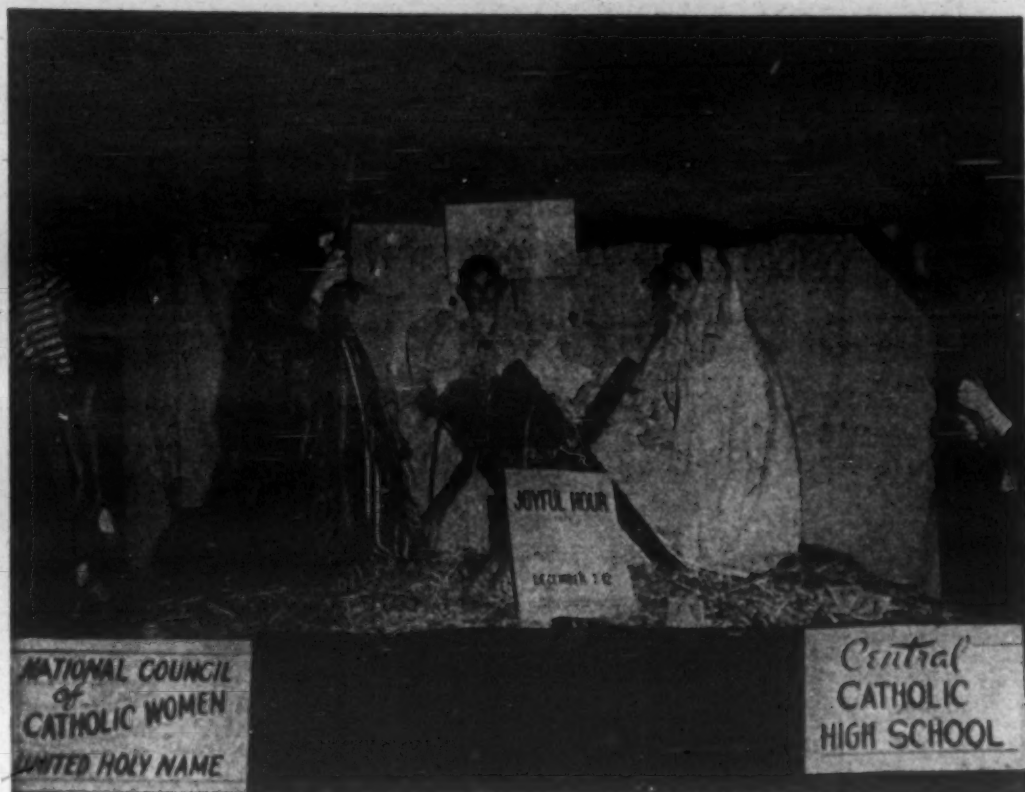
Fort Wayne—Herman G. Fenker, formerly trust officer and secretary of the Dime Trust and Savings Bank, was elected vice-president and trust officer at the annual meeting of the bank last week. He attended St. Andrew's Grade School and joined the bank shortly after his graduation from St. Mary's Commercial School.

H.N.S. Officers Named At Precious Blood Parish

Fort Wayne—William J. Luley was elected and installed as president of the Holy Name Society at the Most Precious Blood Church last Sunday.

Other officers elected and installed were Norbert Herber, vice-president; August Binder, secretary; Ray Williams, treasurer, and Paul Miller, secretary.

The Rev. Sebastian Kremer installed the officers and gave the principal address.



SAY THE ROSARY DAILY FOR PEACE — The above tableau, depicting the third Joyful mystery, "The Nativity," should be a reminder to us of the pledge we made during Father Peyton's Rosary Crusade to say the Rosary daily for peace. The tableau, like others for the rest of the Joyful Mysteries, was presented by various Catholic organizations at the recent Christ Child Festival in Fort Wayne.

Coming Events In The Diocese

A "benefit party" is scheduled for Friday, January 23 at St. Therese, the Little Flower Church, in Waynedale. Coffee and doughnuts will be served during the event which opens at 8:00 p.m.

The St. Charles Fraternity of the Third Order of St. Francis will meet in St. Peter's Church, Fort Wayne, at 3:00 p.m., Sunday, January 25. Novice instruction will follow the meeting. The ladies will meet at the Holy Family Center, Wednesday, January 28, to sew for the Catholic Medical Missions.

A breakfast and meeting will follow the corporate Communion Mass of the High School Youth of Holy Angels, Gary, at 8:00 a.m. The club has scheduled a pre-Lenten dance on February 15 at the K. of C. ballroom with Allan Rae's orchestra. Young people in the deanery are invited.

All Catholic unmarried men and women are invited to hear a talk on "The Infallibility of the Pope" at the meeting of the St. Philomena Club in Holy Angels School hall,

Gary, at 3:00 p.m., Sunday, January 25.

Holy Angels School hall, Gary will be the site of the First District N.C.C.W. meeting, Tuesday, January 27 opening with benediction at 1:00 p.m. The program will feature "Youth."

The Blessed Virgin Sodality will sponsor a style bridge in St. Patrick's lyceum, Fort Wayne, Tuesday, January 27. Spring styles will be shown by the Boston Store. Tickets may be purchased at the door.

"Flower Gardens" will be the theme of a table decoration party sponsored by the Rosary Society of Holy Trinity Church, Gary, in the parish hall on January 25.

The Whiting Knights of Columbus will hold their annual Family Communion Sunday, January 25 in St. Mary Church. Following the 8:00 a.m. Mass, the families will attend a breakfast program in the council clubroom.

The Catholic Literature club of Fort Wayne will have a panel discussion on timely topics January 25. Cleopha Bueter will be moderator and the hostesses are Mrs. Ernest Hackman and Mrs. Martin A. Greven.

The Catholic Women's Welfare league, Fort Wayne, meets in the Gas Institute kitchen at 10:20 a.m., Friday, January 23. The business meeting starts at 2:00 p.m.

On February 4, the N.C.C.W. of

the South Bend Deanery will sponsor a card party in St. Joseph's Auditorium, Hill street and Colfax avenue, South Bend. Donation is 75c.

Central Catholic Mothers' Club will sponsor a style bridge in the school gym, Fort Wayne, beginning at 8:15 p.m. Thursday, February 12. Mrs. Milton Haffner is general chairman. Members of the Mothers' club will model the clothes furnished through the courtesy of Leo C. Ward.

Named To New Post

Fort Wayne—George C. Keller, 1010 West Packard Ave., was elected as assistant secretary of the Peoples Trust & Savings Co. at the annual meeting of the bank last week. Keller, a member of St. Patrick's Church, is lecturer for Council No. 451, Knights of Columbus.



'MARTHA MEDAL' FOR MISSION WORK—Pictured at the Cardinal's residence in Chicago are Mrs. Alphonse J. Gehring, (left) wearing the Martha Medal presented by His Eminence Samuel Cardinal Stritch, (right) and her daughter, Miss Majaella Gehring, (center). The Martha Medal was awarded to her by the Catholic Church Extension Society for her leadership in promoting the missionary work of the Order of Martha since 1914. The Order's 4,500 members provide church goods, altar linens and vestments for needy missions under the American flag. (NC Photos)

Requiescant

ROBERT T. COWAN

Fort Wayne — Robert T. Cowan, 48, an engineer for the Kerby-Sanders Engineering Co., died last Saturday at his home. Born in Chicago, he came here in 1943. He was a member of St. Joseph's Church and Knights of Columbus Council No. 451. Surviving are the widow, a daughter, his mother, three sisters including Sr. Dorothy Ann, of the Sisters of St. Dominic, Sacred Heart Convention, Greeley, Neb., and a brother.

AUGUST E. MILLER

Fort Wayne — August E. Miller, 55, a native and former resident of this city, died last week at his home in Los Angeles, Calif. While a resident of Fort Wayne, Miller was employed as a salesman for the Paul Pump Co. He was a veteran of World War I and II and a member of St. Paul's Church.

Mrs. Thelma Marie Smith, 54, St. Joseph, Fort Wayne.
Loretta M. Strebig, Cathedral, Fort Wayne.
Mrs. Mamie J. Ferckel, 73, Cathedral, Fort Wayne.
Joseph V. Alter, St. Jude, Fort Wayne.
Mrs. Eugene Schneeg, 78, St. Mary, Fort Wayne.
Mrs. Mary Zawadzinski, Sacred Heart, Whiting.
Mrs. Olive G. Roy, 80, St. Vincent, Fort Wayne.
Agnes Munch, 59, St. Rose, Monroeville.
Mrs. Amelia Rose, 74, Precious Blood, Fort Wayne.

Open House Held At Monroeville School

Monroeville—An open house was held Sunday at the newly remodeled St. Rose School. Work on the project was started in the early fall of 1951.

The brick structure, built in 1911, now contains three modern class rooms, an auditorium and stage, a library, domestic science rooms, a kitchen, modern toilet facilities and a basement recreation room.

The open house tour was conducted by men of the parish.

H.N.S. Elects Officers

Fort Wayne—The Holy Name Society at Sacred Heart Church held election of officers at a recent meeting. Robert Schowe was named president; Robert Shivey, vice president; Frank Kartholl, secretary and Harold Brinkman, treasurer.

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So. Bend Catholic Nips St. Mary's By 47-43

The St. Mary's Blue Blazers were handed their fifth defeat of the season at the hands of South Bend Catholic 47 to 43, in South Bend. The Blazers jumped to a 7 to 2 lead in the opening minutes of the first quarter, but Catholic overcame this lead and held a 3 to 5 point margin throughout the game.

Pizarek, Benke, and Albano gave the Blazers a 12-11 lead in the first quarter, but Fisher put Catholic ahead for the first time in the game on a crib shot followed by Varda's one handed hook shot and the score at the end of the first period of play had Catholic leading 15-12.

In the second period Tepe, and Love pushed six points through the hoop to give Catholic a 21-12 advantage before Jim Albano and Pat Bendix were able to revive the Blazers and cut their lead down to one point. Then Brusky and Tepe sent Catholic ahead 27-22 at the half.

In the third quarter Chilvers, Albano, and Pizarek scored eight points for the Blazers which narrowed Catholic's lead to one point. Then Marks tied the score on a charity toss. Three fast field goals by Fisher, Brusky, and Varda gave Catholic a 38-35 lead at the end of the third quarter.

Catholic was able to hold a three point advantage throughout the remaining quarter and as the final gun sounded the Blazers were on the short end of a 47-43 score.

Teacher Student Again

Washington —(NC)— Dr. Manoel Cardozo, of the Catholic University of America faculty, has been awarded a grant for study in Portugal this summer by the American Philosophical Society. Dr. Cardozo will leave in June for Portugal to make a survey of materials of interest to the history of European culture.

Bishop Supports Self By Raising Chickens

Hong Kong —(NC)— An American bishop, forbidden to carry on mission work by the Chinese communists, is raising chickens in order to support himself and a Chinese priest.

The new chicken farmer is Bishop Frederick A. Donaghy, Maryknoller from New Bedford, Mass., in charge of the Wuchow diocese.

Bishop Donaghy spent many months in jail, and after his release took to raising rabbits to support himself. When the bottom dropped out of the rabbit market, the bishop switched to chickens.

The Maryknoll prelate is confined to the city of Wuchow, and is not free to move about. He is not allowed to administer his office publicly. He lives with a Chinese priest who aids him in the chicken venture.

Priests Anoint Injured Firemen At Disaster Scene

Washington, D. C. —(NC)— A blast that shook the parish house of Holy Name Church in the Nation's Capital sent Father James V. Lannon out onto the street and into "the worst scene of carnage I have ever seen."

Earlier the same day (January 15) an express train had smashed through the concourse of Washington's Union Station, summoning all available emergency units and Jesuit priests from a nearby parish.

By 12 noon things had settled down. In north east Washington Father Lannon—alone while his pastor and fellow curate were attending a Day of Recollection—heard reports of the disaster.

At 12:27 the parish house rocked with a muffled explosion. Father Lannon ran out into the street, followed by the crowds that streamed toward a corner two blocks away.

On the street before the blasted wreckage of a Tire and Battery Company, lay the bodies of firemen and policemen, thrown there by an explosion that injured 50 firefighters who had been battling what seemed like a minor fire.

Father Lannon moved among the injured whose features were blackened and cut by flying glass. "I'm not going to die, Father," moaned one man as he regained consciousness.

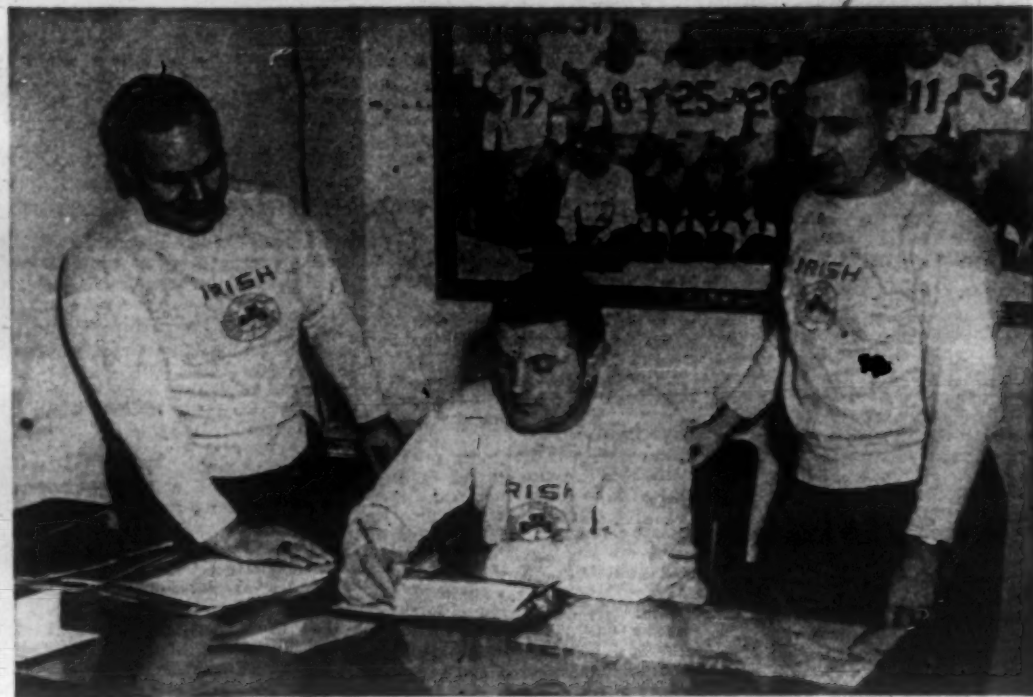
"We'll think about that later," said Father Lannon. "Right now are you sorry for your sins?"

The priest absolved the man and moved on to the bodies that lay scattered across the street. He remembers anointing 12 men.

An hour later, when the ambulances had departed and the last person removed from the rubble of Washington's highest firemen-casualty fire, Father Lannon returned to the parish house. He had finished "a job that I hope won't need repeating for a long time."

Regional Meeting

Fresno, Calif. —(NC)— The National Council of Catholic Women will hold a regional conference here, April 26 to 28, at the invitation of Bishop Aloysius J. Willinger, C.S.S.R., of Monterey-Fresno and the Monterey-Fresno Diocesan Council of Catholic Women, it has been announced.



IT'S GOING TO BE A TOUGH ONE — Head football coach Forrest "Fordy" Anderson (center) of Central Catholic high school in Fort Wayne mulls over next season's rough schedule for the Irish. Shown with Coach Anderson are his assistants, Ed Corbett (left) and William Hicks.

Ft. Wayne CC Sets Rough Grid Schedule

Fort Wayne—A 10-game schedule for Central Catholic high school's 1953 grid team was announced last week by the Rev. William Lester, principal of the school.

During the course of the season next fall, the Irish gridgers will face two 1952 conference champions. They are Richmond of the North Central Conference and South Bend Washington of the N.E.I.H.S.C.

The season will open on September 4 at Richmond. The first home game will be played against Lafayette Jefferson on September 12.

During the 1952 season the Central Catholic team won the Fort Wayne City football championship.

Head football coach is Forrest "Fordy" Anderson from Ball State Teachers College. He is assisted by Edward Corbett (St. Joseph's College) and William Hicks (Purdue).

The complete schedule: September 4—Richmond, Away. September 12—Lafayette Jefferson, Home.

September 18—Central, Away. September 25—Concordia, Home. October 2 — Gary Roosevelt, Away.

October 9—Kalamazoo Central, Away.

October 16 — Gary Tolleston, Home.

October 23—North, Home.

October 31—South, Away.

November 6—South Bend Washington, Home.

Pope Aids In Restoring Old Palace, Seat Of Chaplaincy At Oxford

Oxford —(NC)— His Holiness Pope Pius XII has donated \$1,400 toward the restoration of the Old Palace, seat of the Catholic chaplaincy at Oxford University here. His donation was forwarded through Archbishop William Godfrey, Apostolic Delegate to Great Britain.

So far, \$8,860 has been contributed to the restoration project, the total cost of which will be \$16,800.

Built in 1628, the Old Palace is noteworthy for its richly-patterned plasterwork and a series of projecting oak windows. According to Msgr. Valentine Elwes, chaplain to Catholic students at Oxford, the outside has now been almost completely restored, and two missing windows replaced.

Veteran Teacher Dies

Montreal —(NC)— Brother Sebastian P. Provencal, 75, who taught in various houses of the Holy Cross congregation for nearly 50 years and was known to thousands of former students, died at the Provincial house here. He joined the Holy Cross community 57 years ago.

150 High Schools Enter Catholic Hour TV Contest

Washington—(NC)—More than 150 Catholic high schools and academies in all parts of the country are participating in The Catholic Hour Contest, it has been disclosed here.

Sponsored by the National Council of Catholic Men in conjunction with the inaugural series of The Catholic Hour on television, the contest is open to all Catholic high schools in those dioceses in which the program is seen. Forty-seven NBC-TV stations from coast to coast are carrying the January series of The Catholic Hour program.

To be eligible for consideration, each school must submit the percentage of its students who saw all four programs in the current series, "The Church—God's House," together with a slogan in ten words or less descriptive of the theme or format of the series.

To the three schools having the highest percentage of students viewing all four programs will go 1953, 21-inch RCA television sets, donated by the Radio Corporation of America. Cash awards of \$100, \$50, and \$25 will be given to the three schools submitting the best slogans. These prizes are being given by Archbishop Richard J. Cushing of Boston, Episcopal Chairman of the Department of Lay Organizations, National Catholic Welfare Conference of which N.C.C.M. is an integral part.

"The Church—God's House" series already has described the Divine Presence, genuflection, kneeling, the Stations of the Cross, statues, vessels and vestments. In the final program the altar, sanctuary, and sacristy will be explained. Father Vincent F. Holden of the Paulist Fathers, Detroit Mission Band is the narrator, who tells stories about John Foster, Church sexton, and his grandson, David, portrayed by Jason Johnson and David Anderson, respectively. Their experiences with friends and neighbors in the Church constitute the dramatic episodes, doctrinal parts of which are further explained by Father Holden.

The Catholic Hour on television will return to the NBC-TV network on March 1 with the first in a series of five Holy Hours for Lent.



OUR LADY CROWNED AT DANCE — "Symphony in Blue" was the theme of the Sodality dance held recently at St. Mary's Academy in South Bend. Shelia O'Donnell, vice prefect of the Sodality, is shown placing the crown on the statue of Our Lady. The dance was under the direction of Terry Birder, sodality prefect and Regina Buzolits, dance chairman.



WIN HONORS AT SPEECH MEET — Central Catholic High School of Fort Wayne was well represented at the speech meet held at Ball State Teachers College, Muncie, recently. Carol Klingenberg, a senior, finished first in the Dramatic Interpretation division over 92 entries from the 27 high schools at the meet. Jack Spaeth, also a senior at C.C., took third place in a field of 78 entries in the Radio Announcing division. Central Catholic expects to enter the one-act play and the Radio Drama contests at Ball State in April.

Registration Set At St. Joseph's Calumet Extension Painting And Industrial Relations Among Courses Offered For Adults

Hammond—Registration for the winter-spring semester at the St. Joseph's College Calumet Center will take place at Bishop Noll high school, 1519 Hoffman Street, in the evenings from 7 to 9 o'clock beginning February 2, the Rev. James I. Birkley, C.P.P.S., extension director, has announced.

As in the past, any person who is 21 or older, or who has received a high school diploma, may enroll for courses. Classes will be held five nights a week and on Saturday mornings; however, each course will meet only once a week. A student may enroll up to the beginning of the third lecture of a course.

Included among the new courses are Basic Oil Painting, to be taught by Clarence Giese, artist for the Fides Publishing Co., Chicago; Industrial Relations, a series of lectures by university educators and professional men in the field of labor-management relations; Shakespeare, by the Rev. Alvin Druhan, C.P.P.S., of the campus faculty at St. Joseph's College.

Also, Introduction to Correct Thinking, by the Rev. Edward Maziarz, C.P.P.S., and two courses—Personality and Faith and Introduction to Theology—by the Rev. Edwin Kaiser, C.P.P.S. Both priests are also members of the campus faculty.

59 CYO Cards Issued; Membership Is Closed

Crown Point—59 C.Y.O. active membership cards were issued at a recent meeting held in the club rooms at St. Mary's Church, here.

Those present learned of the new membership system, effective immediately. Only those members with 1953 cards will be admitted to future C.Y.O. activities. Pledges will re-open the membership in the spring.

A tour through Merz Machine Shop was made by 32 C.Y.O.ers on January 21.

Arrangements for a party to be sponsored by the C.Y.O. were set for Sunday evening, February 8.



'WATCH FOR THE LITTLE BIRDIE'—A club at Bishop Noll high school, Hammond, which has long been in the school is the Camera Club. It has recently been re-organized under the guidance of George Savin. Shown above are Tom Bridgeman, Bob Kaminsky and George Magliocca taking a picture of Mary Catherine Blake and Patti Rogan, chairmen of the Journalism Club.

College And School News

ND Students To Receive On-The-Job Training At South Bend Station

Notre Dame students will receive valuable on-the-job radio and television experience under an internship program announced by Robert J. Drain, program director of WSBT, South Bend, and Jerome A. Fallon, director of Radio at the University.

Two Notre Dame seniors, William J. Ryan of Flushing, N. Y., and James Gannon of Sterling, Ill., will begin their internships early in February. They will receive announcing assignments at the outset and later will expand their activities into radio and television production, Drain indicated. WSBT-

TV is the nation's first UHF television station on the air. It will begin full-time programming around February 1.

Registration for second semester classes at St. Joseph's College will take place Tuesday, February 3, with classes beginning the following day, according to the college catalog. Final examinations for the first semester began January 24, and will continue through January 28.

Six seniors of the College of St. Francis, Joliet, Illinois, will be included in the 1952-53 edition of "Who's Who Among Students in American Universities and Colleges," it was announced recently by the college. Among them are Philanise Cyr, Fowler, Ind., and Irene Ragan and Martha Maris, Gary.

Miss Cyr is the daughter of Mr. Fred Cyr and a graduate of Holy Family Academy, Beaverville, Ill.

Miss Ragan is the daughter of Mr. and Mrs. Andrew Ragan. She attended Bishop Noll High where she was a member of the National Honor Society.

Miss Maris is also a graduate of Bishop Noll. Her parents are Mr. and Mrs. Martin Maris.

James E. Russell, son of Mr. and Mrs. James J. Russell, Fort Wayne, is one of 12 Indiana students awarded high scholastic honors at Yale University for the 1951-52 academic year. Russell is a graduate of Central Catholic high school.

The University of Notre Dame has received a grant of \$23,600 from the Ford Foundation to conduct a self-study of its liberal arts curriculum, according to an announcement by the Rev. Charles E. Sheedy, C.S.C., dean of the College of Arts and Letters.

The purpose of the study will be to determine the relationship between theology and philosophy in the Catholic liberal arts college and the relationship of theology and philosophy together with the other subjects in the curriculum.

Dr. Vincent E. Smith, associate professor of philosophy, has been appointed director of research for the eight month project which will get under way February 1. Rev. Edward O'Connor, C.S.C., instructor of religion, and Dr. Herbert Johnston, associate professor of philosophy, will serve as co-directors.

Dr. Smith will be a member of the panel "What are the Frontiers for American Youth" on the Northwestern Reviewing Stand over the Mutual network, Sunday, January 25 at 10:30 a.m. CST. Dr. Smith's participation on the program is in connection with the 10th annual Campus Conference on Religion, January 25 to 27. He will deliver several papers and talks at this series of discussions on contemporary religions.

A new training program designed

Registration Announced At St. Joe; Notre Dame Receives Research Grant

to develop better foremen for industrial concerns in the South Bend-Mishawaka area will be launched at the University of Notre Dame on January 27, according to an announcement by Dean James E. McCarthy of the College of Commerce.

Designed to help the foreman improve his relationship with workers under his supervision as well as with top management, the program will consist of fifteen weekly sessions embracing basic economics, human and labor relations, and written and oral expression.

The first of the fifteen Tuesday night classes will be held January 27. The classes will be limited to 25 men to assure the effectiveness

of the conference method of instruction.

Julia Ley, a senior at St. Francis College, has been listed in the new publication of "Who's Who in American Colleges and Universities." Miss Ley, daughter of Mr. and Mrs. J. Edward Ley, Fort Wayne, is majoring in home economics. She is a graduate of Central Catholic High School and of Precious Blood grade school.

Dr. Jose Caparo, who served on the Notre Dame faculty for 33 years and retired as head of the department of electrical engineering in 1946, has published a historical novel about one of the most colorful epochs in his native country of Peru. "Desire for Gold and Conquest" fulfills Dr. Caparo's lifetime dream and is a result of a hobby spanning more than a quarter of a century.

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LAND OF MAKE BELIEVE—The campus of St. Mary's College became the land of make-believe when the weatherman failed to provide skateable ice for the annual Winter Carnival. Snow Queen, Diane Cross, right, of Montclair, N. J., exercises her royal prerogative by removing the skates of her "subject," Janet Crowley, Boston, Mass., member of several Boston ice extravaganzas and from a New England family of ice skating champions.

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News And Views Are Placed In Their Proper Setting

By BISHOP THOMAS K. GORMAN

Coadjutor of Dallas

Episcopal Chairman, N.C.W.C. Press Department

Press Month redirects our attention to a most important Catholic activity. Indeed it would be difficult to exaggerate the value or overemphasize the need of our newspapers, magazines and reviews. In today's world they play a top role.

Many reasons might be pointed out to prove this fact. This year, however, your Press Chairman has selected one for consideration which makes the reading of the Catholic periodical press mandatory for every intelligent member of the Church. It is this. News and views are never presented by competent Catholic reporters and editors as isolated happenings or mere opinions unrelated to a complete philosophy of life. Were they to do so they would fail in their mission to their readers.

Take the presentation of a news item. Too often in newspaper practice an incident reported is deliberately permitted to stand alone. It is selected and printed because of some peculiarity, some human interest angle which it displays. It may even be published because it is something about which the public might be curious.

That it might have, as indeed all human life must have, a relationship to something or somebody else, an influence for good or ill upon the community where it happened, a power to make or mar the true, the good and the beautiful in life, is too often completely ignored by reporter and editor. Catholic journalists, too, must avoid such myopia.

How aimless any reporting that fails to relate a news item to the complete human scene! How mentally undernourished the readers thus deprived of such information!

Events, no matter how sensational, personages, even the most outstanding, remain meaningless, faceless, when allowed to stand naked and alone upon the stage of life. Without any supporting cast of fellow human beings, without complementary scenery to locate them in space and time against the backdrop of history they lack import.

Too much of the news of people and events is presented in this meaningless, isolated fashion today. In themselves they are given plenty of color, but what they signify in a larger, human, Christian way is seldom told. Such general failure to supply background does not indicate any studied malice as a rule. It merely reveals an unfortunate absence of breadth of view, historical background, co-ordinated philosophy of life, to say nothing about ignorance of revealed truth, on the part of reporters and editors. We seem to be confronted, as a result, with a strange contrast between a high degree of technical skill to exploit the fruits of marvellous newsgathering facilities and a frightening ignorance of or even contempt for a knowledge of the inner facts of life. There is nothing wrong with the reporting, the description of what happened. It is in the failure to relate the items to the lives of men and their destiny that the picture is left incomplete.

Here then is a lack that the Catholic editor and reporter must supply for their readers. This is their primary and peculiar function. Through their newspaper, magazine or periodical they can make men and events come alive in God's world. They do not tell their readers what happened and let it go at that. They strive to discover and explain why, with what result and to what purpose.

Our reporters and editors are equipped to place an event in time and in eternity, against the enlightening backdrop of the historical experience of mankind, in the foreground of the accumulated philosophical wisdom of the ages and the precious revelation of God's purpose for man.

Hence, readers, who might be puzzled by an endless succession of unrelated news items, purposeless events and aimless people doing sensational things, may have recourse to the Catholic press to put some order into the meaningless jumble. To place your news within the wonderful pattern of a life of reason, revelation and eternal destiny, you must learn to read your Catholic newspapers, magazines and reviews.

Next to the presentation of

events and people on an empty stage comes the expression of views in a vacuum. Indeed this latter may be the cause of the former failing.

Nothing is commoner in the press, or in conversation for that matter, than the retelling of opinion with little or no relation to any ordered system of thought. Views in a vacuum seems a good name for it.

Because so many, even so-called intellectuals, condemn the world of ideas, value only material, pragmatic realities, despise logic, we are all too often treated to views based on emotional or utilitarian considerations. This of course makes for superficial comment unrelated to the ultimate facts of life. So widespread has this attitude become it has even invaded the ranks of journalists.

As a result of this shying away from fundamental philosophies and co-ordinated views of man and his destiny, we are treated as often as not to so-called commentaries which are little more than a superficial retelling of events. Any serious effort to relate what men do to moral values or estimate the truth of their statements or the validity of their arguments at the light of reason is avoided.

Far too many journalists are victims of this anti-intellectual climate. Unfortunately for them and their readers they can give very little sure guidance or sound advice. This because they are almost complete strangers to any complete philosophy of life. Perhaps this explains why they so consistently miss the point of an argument or the main theme of a speech and resort to reporting minor statements which happen to be interesting or sensational.

Indifference to ultimate values, even to the extent of denying their existence, is not uncommon. Many are thus strangers to definite, attainable truth and absolute moral and spiritual values. They deny

the need for such considerations and pride themselves upon living in this mental vacuum.

Because education has become so pragmatic and utilitarian, concentrates almost exclusively upon experimental knowledge, avoids as a plague any effort at co-ordinating speculation, many college people, journalists included, to say nothing of the army of high school graduates, have come to cherish the tools and methods of learning and overlook its content. To such the marvellous world of science and invention, with its multitude of material comforts and conveniences, has become the beginning and end of life.

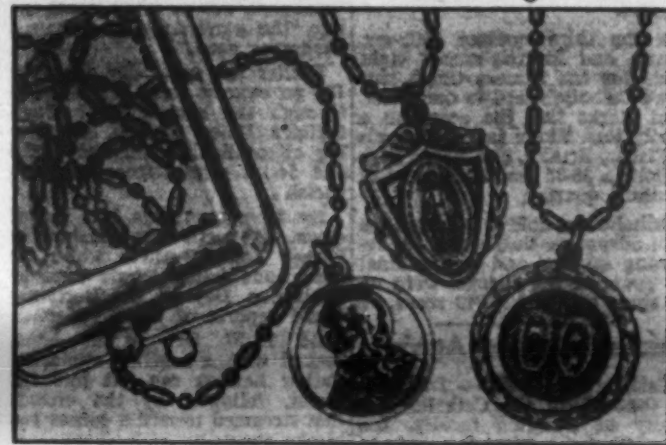
An ever increasing number of people, reporters, editors, commentators and their readers, have ceased to have any overall philosophy of life. To such the spiritual inheritance of our race has become all but meaningless, buried beneath a mountain of gadgets. Only man's material dowry is esteemed.

In this journalistic world of views in a vacuum, the function of the Catholic journalist should be strikingly evident, the service he must render to his readers clear. His opinions, his views, his judgments have their roots, not only in experience but in reason and revelation. His is the intellectual, moral and religious inheritance of the ages. He does not need to begin his thinking on any current problem as if no one before him ever examined the question before or offered a solution. He judges in the light of human and divine wisdom come to him through generations of thinkers. If he can on occasion make his own new contribution he is happy, but always his opinions, his judgments, his conclusions are arrived at in the light of inherited and complete systems of philosophical and theological truth.

Read then your Catholic newspapers, magazines and reviews. In them your editors will give you news set sanely upon a fully peopled and fitted stage against the complete backdrop of history. There too you will find views presented in undistorted relation to the truths of reason and revelation. For you let there be no more news on an empty stage, no more views in a vacuum. Subscribe for sound Catholic journals. Above all cultivate the habit of reading such material regularly.

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Archbishop Invokes Divine Assistance For President

Washington —(NC)— Dwight D. Eisenhower became the 34th President of the United States January 20 as a Catholic prelate asked God to grant him wisdom, understanding, knowledge, piety, courage and charity.

Archbishop Patrick A. O'Boyle of Washington gave the invocation at the oath-taking ceremonies, on a platform erected on the east front of the U.S. Capitol.

The text of Archbishop O'Boyle's

invocation at the inauguration follows:

"In the Name of the Father, and of the Son, and of the Holy Ghost, Amen.

"Our Father, in Thy most Holy Name we pray Thee, to renew Thy gifts in the minds and hearts of those who, today, are entrusted with the august office of governing our beloved country.

Give to those who frame our laws to know clearly the path of rectitude. Urge them by Thy Grace to seek to serve Thee best, by serving most unselfishly the citizens of the land.

"Let Thy Justice be made manifest in our judiciary, and thereby enrich and comfort the world with the vision of equal and impartial justice for all men before the law.

"Bless with every needful grace, and abundantly endow the mind and heart and will of our President with all the divine gifts and helps that make bearable the great burdens of his high office. May Thy Holy Spirit descend upon him with the gift of wisdom, to lead, and understanding to know Thy holy will, together with knowledge to enlighten him in whatever difficulties he may encounter. Impart to him the Divine Gift of piety by which he may walk humbly with Thee in the stern way of duty and honor. Fill him with courage to face his gigantic tasks with serenity and infuse into his spirit that charity whose first law is, by Thy will, the love of his fellowman.

"Pour forth, we beseech Thee, O Lord, Thy grace into the hearts of all of us, that we may be always true to Thee and to our Country, so richly endowed with all Thy blessings. Amen."

Congratulates Cardinal

Rome — (NC) — Among the countless messages received by His Eminence James Francis Cardinal McIntyre congratulating him on his elevation to the Cardinalate was one from his colleagues from the days when he worked in a Wall Street Brokerage firm.

Catholic Charities' President Names New Committees

Fort Wayne—At a board of directors meeting of the Associated Catholic Charities, Mrs. Joseph Junk, Jr., president of the board, appointed the following committees, and chairmen:

Budget Committee, William Louthan; Public Relations Committee, Mrs. Daniel Webster; St. Vincent's Villa — Mrs. Charles Ueber; Personnel Committee—William Price; Nominating Committee—Eugene McCue; Constitution Committee—Martin Torborg; Office Committee—Forrest Voorhees, and Annual Meeting Committee, Mrs. Joseph Ostrowski.

Mrs. Junk read a letter from the Indiana State Department of Public Welfare notifying her that the Associated Catholic Charities had been re-licensed as a child placing agency. This license was granted after a representative of the State Department of Public Welfare had spent several days in the office of the Associated Catholic Charities reviewing the work being done.

A special board meeting of the board of directors will be held in the offices of the Associated Catholic Charities, 302 Central Building, on Sunday, January 25 at 2:30 p.m.

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